

NUMBER

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BODY AND MIND.

ADDRESSES

Delivered Before the

American Institute
OF
PHRENOLOGY.

EDITED BY
NELSON SIZER.
President of the
AMERICAN INSTITUTE
OF PHRENOLOGY.

AND
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PHRENOLOGICAL JOURNAL.

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THE
HUMAN-NATURE LIBRARY.

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FIRST QUARTER OF A CENTURY OF

THE AMERICAN INSTITUTE OF PHRENOLOGY.

From the earliest days of Phrenology in America, reckoning from about 1834, persons have been anxious to learn what they could theoretically and practically in respect to the science of the human mind as developed by phrenology, physiology and physiognomy. Classes were formed as early as 1835, and from that day onward, every year, the Fowler Bros., and their sister Charlotte Fowler Wells, had classes in different sections of the country where they happened to be lecturing, and especially in Philadelphia, New York, and Boston. In these classes pupils were taught the location of the organs and how to estimate mental development and read character on phrenological principles. The temperaments and the quality of the constitution were marked topics of study. As the result of such classes, several persons became public lecturers and successful practitioners of phrenology. Many others, who were business men, acquired sufficient knowledge to estimate their customers and know how to adapt themselves to strangers. Many mothers and teachers became interested and pretty well versed in the subject, and thus, in a quiet way, rills of influence were started, which have widened and strengthened until a public sentiment in favor of Phrenology has been very widely extended.

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In 1849, after ten years of traveling and lecturing, Nelson Sizer was invited to become a co-worker in the office of Fowler & Wells of New York, and devoted his time mainly to the professional department. Classes were organized for instruction, and, as previously, the citizens became members, and many thus acquired considerable facility in applying the subject. The announcement of these courses of lectures attracted persons from a distance who were trying, without much previous study, to lecture and present phrenology to the public, and they would come into such classes and take a few lessons, perhaps three or four, in some cases, *one*, simply that they might be able to advertise that they had received instruction from us, and thereby unfairly secure the confidence of the public. Some of these did poor work, which was a damage to the cause and to those who were supposed to have been their teachers.

Accordingly the leading friends of Phrenology, deprecating the lack of knowledge on the part of some who were lecturing, resolved to establish an Institute in order that the public might be supplied with lecturers and examiners who had enjoyed opportunities for careful instruction in the principles of phrenological science. These friends applied for an act, incorporating the American Institute of Phrenology, which was passed by the Legislature of the State of New York, April 20th, 1865, the Charter giving the right to hold real estate to the amount of one hundred thousand dollars, to collect and keep for public exhibition, a museum of busts, casts, skulls, and portraits, illustrating phrenology and physiology, and also to instruct pupils and grant diplomas.

In the month of January, 1866, the first class under this charter was taught in New York. That class consisted of six members. The second class, that of 1867, had fourteen students, several of whom were connected with professional work in other departments, such as teaching and literature. One of the students of that class, Duncan McDonald, has become widely known as a successful lecturer on Phrenology in the Western country, and has made in his profession a handsome fortune.

The Institute has graduated, in all, 450 students, which averages nineteen a year from the commencement. The class for 1889 numbered forty-six, though two of these had previously graduated and were taking a second course.

In looking at the history of Yale College from its commencement in 1701 up to 1874, a term of 173 years, we find that during the term of its first president, six years, five classes were graduated, numbering in all sixteen persons, which was a fraction over three for each year. From 1707 to 1719, covering twelve years, there were sixty students graduated, which averaged five in a year; from 1719 to 1722 there were four classes, and they graduated thirty-six students, an average of nine a year; from 1722 to 1725 there were two classes, with twenty-nine students, and the whole number of graduates of Yale College for the first 173 years, up to 1874, amounted to 8464, which is 49 a year. We may congratulate ourselves on this showing, for Yale College during its first twenty-four years, graduated but 141 students, which is less than six a year, and we, during twenty-three years, have graduated 450 students, or 19 a year. If our Institute could have the fostering assistance of the general public, and rich endowments to enlarge the field of culture in any measure approximating to that which has fostered Yale College, the study of Human Nature, mentally and physically the most important of all studies, might become as prosperous and quite as prolific of good results as have blessed the history of Yale.

When the public come to consider that man is the greatest factor in the created universe, that a knowledge of mind and character, and the culture of the human race in all that belongs to self-knowledge and self-improvement, must be the first and highest line of human inquiry, schools, that are established for the promulgation of such knowledge, will then be endowed and sustained, will be fostered and encouraged as liberally, and we trust more successfully, than the famed institutions of learning with which the world is to-day blessed.

To Phrenology and its literature is the world indebted for many of the reforms which have been developed within the last

eighty years, filtrating, as they do, through public law and public opinion in regard to personal health, sanitary improvements and the emancipation of the laboring world. The Phrenological works have especially carried reform into the realm of diet, into laws and usages on health subjects, the protection of children, the opening to woman of broader and more generous culture, her introduction to the medical profession, giving her a desire for a better definition of her duties and privileges as a member of the social fabric, and to enlarge her sphere of industry and usefulness; it has also tended to shorten the hours of labor, and multiply the comforts which bless the homes of the people.

The Phrenological publications have had a tendency largely to modify medical science; have taught the world that hygienic diet and hygienic treatment of disease is the normal method. If a school could be fostered in which these laws and principles should be thoroughly developed and widely promulgated, the world would derive more benefit from it than from half a dozen Yale Colleges. That which the institutions of learning teach is useful and necessary. Languages, Astronomy, Geology, Mathematics, and Natural Philosophy are important, but some things which we deem most essential they do not teach. Physiology, as applied to temperance, diet, natural hygiene, and the *practical science* of the character and mind as revealed by phrenology are essential to human happiness and human development. Hundreds of graduates of the highest schools, consult us in our professional work, and many of them notwithstanding their college culture, manifest an almost utter want of information on the first principles of life and health, and they have the good sense to be astonished that nobody ever told them about the laws of diet and the harmony of physical functions; how to dress in such a way as to promote complete circulation; what to avoid in diet and luxury, and what to select in order to the best up-building of the constitution.

The study of man in his daily life in his physiological and hygienic conditions, and then the proper study of mind as developed upon such appropriate physical conditions, constitute the

essentials of human knowledge and culture, and the American Institute of Phrenology was established for the purpose of fostering these ideas, and it rejoices in all collateral culture which teaches men the laws of the universe in which we are placed, but regrets that man's education is largely objective, that he is taught to look out from himself and read the stars and the rocks, and not taught, as he should be, to read himself, and the conditions of his being, to comprehend his fellow-men and study the laws that relate mankind to man.

ADDRESSES BEFORE THE

AMERICAN INSTITUTE OF PHRENOLOGY, 1889.

OPENING REMARKS BY MR. N. SIZER, THE PRESIDENT.

Fellow-Students of Human Nature, we have reached the point of separation. We have dwelt together in unity and peace. As students and teachers we have tried to come into common sympathy, common knowledge and common thought. As the early disciples of the Christian dispensation had all their interests and possessions in common, we have been drinking at the fount of Nature and have held sweet council together. We have reached the close of the twenty-sixth session and the twenty-fourth year of the American Institute of Phrenology; you have studied and labored faithfully, and have won our friendly and perpetual regard.

According to our custom in the past we invite such of the instructors as are present to say something, and we will then listen, with you, to such students as have been selected by the class to speak. Mrs. Wells, as Vice-President of the Institute, is invited first to speak.

MRS. WELLS' ADDRESS.

Mr. President and Friends, Members of the class of the American Institute of Phrenology for 1889:

We have been accustomed to meet and greet you daily with a good morning. It will seem lonesome after you have left us, when there are no more "good mornings" to be said every day, but duty calls you away and we ac-

quiesce, for we also wish you to be up and doing all your duty. Your moral brain will respond, when called upon, to help you onward and upward. Do not hesitate to call it into action at all times. Joyfully we greeted you as prospective phrenologists, and as heartily do we give you "good speed" on your way to carry the glad tidings of this gospel to those who *need* the blessing that follows proper teaching of how to so live as to make the most and best of one's self. Let me hope that your sole object is to be more useful to our race than you could be without the knowledge to be obtained in no other institution. You almost seem to belong to me, so clinging are the ties that would love to detain you, and I would that when we are separated and can not meet daily you may not forget that you are thought of here, by those you leave and who will be pleased to hear from you frequently, whether in success or in distress. Let us rejoice with your happiness, and sympathize with you in your anxieties.

Phrenologists are expected to be perfect, and, in fact, if any one *should* or *ought* to be perfect phrenologists should, and be like a light set upon a hill. Let your light shine to its full brightness and even then you will exhibit, at times, imperfections, as perhaps *we* may have done in the conduct of this class. We have aimed at and tried to reach perfection as nearly as we could. More than that no one could do. Had we as much money as we get credit for we would possess a hall and other accessories which would assist us to do more and better than we can do under our present circumstances. Members of our last year's class gave us reason to hope the time will come when we will have a "Home for Phrenology," a place to deposit our Cabinet of illustrations in a fire-proof building where they will not have to move every few years and be liable to be broken, defaced, destroyed, as is always more or less the case when our Cabinet has to be moved. One member of the class for 1888 stands ready to give to this Institute \$5,000 towards procuring such a home as we require. We hope others will do the same, or, if you can not bestow from your own purses and should know of some one or more persons who are looking for some place where their money can be made the most beneficial to humanity after they may no longer require its help to obtain needed comforts, please remember and put in a plea for this American Institute of Phrenology. That would be better than bestowing upon a Hospital, inasmuch as the knowledge of ourselves and how to keep well is better than to be cured when ill. You have often heard the adage, Prevention is better than cure.

Shall I give to you a hint as to the best way you can help our cause and at the same time help yourselves? I speak now more particularly to such of you as are going into the lecturing field. It is by introducing the Phrenological Journal. Wherever that goes you will have patronage, but it is not necessary for me to enlarge particularly on that topic. I hope some one of your number will speak on that subject and open it up plainly. One of our last year's class sent us a greater number of subscribers this year than any other person, and has been equally blest as a phrenologist. For whatever effort you may make for this Institute you will receive more than fourfold in the satisfaction it will give yourselves.

A former graduate of our class wrote us on Thanksgiving day 1878 saying, "Dear Friends, inclosed is five dollars for the American Institute of Phrenology, my idea of the way to translate the Resolution of good wishes passed by the class of 1878." That was a good way to interpret the Resolution, but it would take many five dollar bills to procure the desired buildings for the deposit of our Cabinet, and for other uses of the Institute. Yet we have learned to despise not the day of small things, especially if they come often.

You came here to learn, and as far as I can judge you did not come in vain. If you have striven as hard to keep your body and brain in the right condition to receive what we have given as we have endeavored to keep ourselves in the best condition to give instruction you can not have failed to know much more than when you came. We have no secrets to keep, but as far as time and opportunity allowed have been free to dispense the truths of Phrenology and Physiology.

This work is for you to do as well as for us. When you return to your homes and your routine of labor endeavor to realize how much greater your responsibility is than before you came, and if you strive to accomplish all you can you will not do too much if it be in the right direction.

You are now of us, and what affects or interests you will affect and interest us, and whatever blessing or injury comes on us your heart will respond and feel the weal or woe. Therefore, be jealous of the reputation of the American Institute of Phrenology.

REMARKS OF DR. DRAYTON.

During the weeks past we have been considering in cool, dispassionate terms the evidences of physiology in the mental life of man; to-day let us address ourselves to a different topic, and with souls kindled by a common sympathy let us review in some degree the moral bearings of the history of the doctrine that you have been studying while in these chairs. This "old phrenology" as we hear it termed—what of it? Answer spirit of Francis Joseph Gall, if thou be present! Ninety years ago in the imperial city of Austria didst thou not make appeal to the talent and learning of that city in behalf of truth? Didst thou not point to nature and say, These principles that I declare are not mine invention but hers? And what have these principles effected in science and philosophy, in art and industry? How many thousands have they emancipated from the dominion of ignorance and error regarding the relations of human beings, and pointed the way leading to a higher manhood or womanhood. Hundreds of the gifted and learned in Europe and America have testified to the blessings of this gospel of humanity, and multitudes to-day in every clime are in some way its beneficiaries. Had Crown Prince Rudolph been instructed in regard to this gospel, Austria would not be lamenting the premature and unhappy death of the heir to its crown. The mission of phrenology, as we understand it and teach, is inseparable from the statement of its principles; it comes to every one as a revelator of personal truths; it declares him to be the highest product in the earthly evolution of Divine wisdom, and endowed with powers whose possibilities of growth and achievement are inconceivable. It is an evangel of expansion, not of contraction; it does not put the seal of fate on brain and mind and say "Thus far and no farther," but announces a mental evolution unlike the material theory of a Darwin or a Haeckel, and replete with hope and promise. Emerson prophet of idealism though he be saw not the full import of this gospel. For did he not say? "Men are what their mothers made them?" and "You may as well ask a loom which weaves huckaback why it does not make cashmere as expect poetry from this engineer or a chemical discovery from that jobber. Ask the digger in the ditch to explain Newton's laws: the fine organs of his brain have been pinched by overwork and squalid poverty from father to son for a hundred years. When each comes forth from his mother's womb the gate of gifts closes behind him. Let him value his hands and feet, he has but one pair." Oh, hard philosophy—yet riddled with exceptions. There

have been coal-heavers and rough plow-men who wrote poetry: there have been diggers and cartmen who could explain Newton's laws: and patient cutters of stone, and menders of shoes who scanned the rocks, and the vegetation that covered them, with a penetrating intelligence.

Ministering to the mind diseased, alleviating the pain of the stricken in body, bringing hope of recovery to the sick, these are noble offices, and the world is debtor to the men and women who bear the mission of healer, but he who bears the olive branch of protection against the common ills of body and mind, who offers a prophylactic against a host of common sorrows is worthy a world's ovation. The mission of the true phrenologist includes this, it teaches prevention—security against a thousand ills that make for unhappiness, while it offers means of alleviation and redemption to the earnest who strive to overcome the weaknesses and vices of heritance or acquirement. Perseverance in the line of self-culture, the courageous, heroic struggle against the bias of organization, will find its reward in victory, and surmount the heights that appear impossible of approach at the start. In the Gospel of Christianity it is promised (by the Word), "He that overcometh shall inherit all things." In the gospel of phrenology the possibilities of achievement are never discounted and the prize of victory is offered to the resolute. Said the great preacher of Boston "It is not what the best men do *but what they are* that constitutes the truest benefaction to the fellow-men." At the risk of repeating something I may have uttered before let me say that this gospel shows the value of life, and how the willing heart may gather infinite delight from countless influences that exist in earth and air and sea. It offers no assurances to the melancholy pessimist but bids him to be wise and look above and behold the evidences of goodness. He that discourses of the perils and misfortunes of man, of the prevalence of wrong and ignorance and brutality, and sees no higher motive in human conduct than some phase of selfishness is no true man. He has not read the lesson of his being aright; he has sold his birthright for a cheaper price than a mess of pottage.

Some of you listened not long since to a stirring lecture on "The Common Man," and were told of the privileges and possible future of the great class he represents in our country. You were told that this class would determine by its treatment of the burning questions affecting our social, industrial and moral life the future of our nation—and that the great want of the vast multitude was leaders who were clear sighted and strong, who discerned the needs of the many and were willing to labor in their behalf, willing to show them the way to secure those most precious of needs, better mental and physical health, freedom from dogma and partisanship, and a higher order of social life. Need I say, friends, that you were then confronted with your mission? Do I assume too much liberty or authority when I say that in accepting those certificates on yonder table you are constituted teachers and leaders to this great class of the *common man*, and it becomes your duty and your excellent privilege to help in its elevation.

You leave this hall with enlarged sympathy for your fellows, I know, because of an enlarged understanding of the nature of man, and a better view of life's purpose. Can you, whatever your calling and sphere divest yourselves of the responsibility that attaches to your better knowledge, the responsibility of helping others to become better men and women? I feel in my heart the assurance that each one here has resolved in his or her heart to obey the call of duty, to work and to speak for the instruction and betterment of the weak, ignorant, oppressed, and unfortunate. The cause of humanity is the cause of God. In faithful work for man you serve his Creator. In teaching and elevating others you are also taught and elevated. I bid you to

be earnest and strong, even enthusiastic in this work, for loss can not accrue in its prosecution. The mastery of self, the mastery of men, comes from diligence, enthusiasm and perseverance in lines that concern human improvement.

REV. A. CUSHING DILL.

Rev. A. Cushing Dill, the instructor in Elocution, was then introduced, who spoke very rapidly but clearly and distinctly for twenty minutes—so rapidly that our shorthand reporter gave up the chase. Professor Dill is always on fire and under high pressure. He loves Phrenology because he loves men. His pupils he inspires, not only with the desire to speak distinctly, forcibly, and with persuasive eloquence, but with the Demosthenian hope that though but poorly endowed by nature they can and will succeed if they will only work, work, work. "Labor omnia vincit" was the theme of his farewell address to the class.

ADDRESS BY N. B. SIZER, M. D.

Ladies and gentlemen:—In closing our association with you as your teachers, little is really needful to be said by us, except to regret that the hour of separation has arrived too soon, and to express the hope that our labors together have not been in vain.

Permit me, however, to offer certain suggestions which experience has taught me to be of value.

First, remember that Bacon says "Reading makes a full man," and that you can never know too much for your own good, and that of those you meet. Life is short at best; let your time, therefore, be put to good advantage in feeding your brains upon the fertile fields of Science, far too luxuriant as they are, in growth and variety, to permit any of us more than to browse here and there, much less to thoroughly inform ourselves in all branches.

Choose, therefore, some one subject; make it your "hobby," and use it as a recreation. I may suggest, for instance, Biology, Histology, or Bacteriology: these are as fascinating as a novel and yet of vast importance, as lying at the foundation of most important and extensive fields of knowledge.

Remember that the mind is often better recuperated by a change of work, than by idleness; that, while worry is sure to kill people, proper work never did, and never will, overload any of us, except in extraordinary emergencies; and that we are all the better in body, soul and spirit, for keeping at work.

You will also find that your scientific preparation can never be too thorough, for you may run across people who like to ask puzzling questions of men why are not fully quipped for their work.

Above all things, acquire an accurate English style, avoiding barbarisms of pronunciation of accent; be exact in your use of words, and especially eschew the vulgarisms of "slang;" which, while they may elicit a laugh from the "groundlings," will infallibly have a tendency to cause educated people to put you down, if not as a sheer ignoramus, at least as a vulgar person of coarse tastes. If you find yourself shaky anywhere in English, at once repair the breach; but fly not, like Icarus, beyond your reach; lest, like him, the sun scorch your feathers, and you fall, ignominiously.

No one should attempt learned quotations in the classics, who also misuses and mispronounces his native tongue. Like the jay with the peacock's

feathers, he only makes his ignorance more conspicuous; for no ornament can ever supply the place of sound information. Be first accurate and substantial, then add, if you can, the adornments of polite society.

We all hope to hear well of you, and that health and happiness may be yours.

ADDRESS OF PROF. NELSON SIZER.

Every time I help to close a course of lectures, I remember how many I have assisted in conducting, and I wonder when the last one will come. Age lives upon memory and reminiscence, youth lives upon Hope and Faith, and rejoices in achievements yet to come. Age looks back and rejoices, if it may revert to worthy achievements that are finished. When I think of Phrenology, instead of starting with you, and making a tour of the future, I look back and consider what you inherit. Remember that Phrenology is not the fabric of quacks. Quacks may sometimes dabble in it, as the quacks of the world from time immemorial are anxious to do that which better men do, and they strive to get in surreptitiously, and have a share in it, and in respect to whom it might properly be said, as it was said to another: "Get thee behind me, Satan."

Dr. Gall was a physician and educated thoroughly, as they always educate physicians in Germany; he was a man of no mean repute; he was physician in ordinary to the Emperor of Austria. In 1796 he commenced to give lectures on the subject. Ninety-three years ago Phrenology was poured into the public ear; its great originator and expounder faced the world with a new idea, and there is nothing more perilous to a man of reputation, at least there was not in the past, than to dare to think of something that had not been thought of before. For many years previously he had been studying the subject.

In the year 1800, Dr. Spurzheim commenced the study of Phrenology with Dr. Gall, and after traveling together through Germany, Dr. Gall, assisted by Dr. Spurzheim, delivered, in 1807, his first course of lectures in Paris. "His assertions," says Chenevix, F. R. S., "were supported by a numerous collection of skulls, heads, casts, and by a multiplicity of anatomical and physiological facts. Great indeed was the ardor of the Parisians by the presence of the men, who, as they supposed, could tell their fortunes by their heads."

August 28th, 1828, Dr. Gall, after thirty-two years of public labor, was laid to rest in Paris, and some of the wisest and best men stood around his grave, and their orator said, "The death of Dr. Gall is an immense loss to science." It is a singular fact that Spurzheim, beginning in 1800, and dying in 1832, was in the field the same number of years as Dr. Gall. O. S. Fowler began to lecture in 1834, and closed in 1887, covering a term of fifty-three years. L. N. Fowler, beginning at the same time, has been at work fifty-five years. Mrs. Wells fifty-four years, and I am just completing fifty years in the field.

In 1832, fifty-seven years ago to-day, Dr. Spurzheim was giving his last course of lectures in Boston; and just one month to a day later, he was the subject of profound mourning among all thinkers in that literary and scientific center of the country, Boston. He was eminent in his moral attainments, he was wide and accurate in his researches. Dr. Gall was eminently honest and true; when he met a development of the head and ascertained that it indicated something, he called it by the rough, raw name; if it was Self-esteem, he called it pride; if it was Acquisitiveness, he called it theft; if it was Destructiveness, he called it murder; the truth was bare, naked, honest with Dr. Gall. Dr. Spurzheim had a different, and, in some respects, a better balanced organ-

ization than Dr. Gall, and with perhaps richer literary aptitude, and a better metaphysical mind; he wrought the facts of Dr. Gall, and those which he discovered himself, into a systematic form, and gave better names to the organs. Dr. Gall gave the action of a faculty as the name of the faculty itself. Spurzheim went back of that; instead of calling one organ anger and another organ murder, he called the organ which gives anger *Combativeness*, and the organ which gives severity or cruelty he gave it the name of *Destructiveness*.

In the death of Dr. Spurzheim, at Boston, Mass., Nov. 10, 1833, Phrenology was supposed by some to have received its death-blow. The hearty friends of the cause and of its exponent in and around Boston, gathered at the funeral of Spurzheim, and Rev. John Pierpont, poet and divine at once, was one of his sincere mourners. He wrote, as you know, an *Ode to Spurzheim*, which was sung at his funeral by the Handel and Haydn Society. Its words voiced the sorrowing sentiments of his bereaved friends and admirers, and half a century has but added richness and pathos to the sad refrain. And now, in the presence of his bust, and that of his honored master, Dr. Gall, bear with me while I repeat the tender lines, and join me in bedewing his memory with tears.

ODE TO SPURZHEIM.

"Stranger, there is bending o'er thee,

Many an eye with sorrow wet:

All our stricken hearts deplore thee,

Who that knew thee can forget?

Who forget what thou hast spoken?

Who thine eye, thy noble frame?

But that golden bowl is broken,

In the greatness of thy fame.

Autumn leaves shall fall and wither,

On the spot where thou shalt rest;

'Tis in love we bear thee thither,

To thy mourning Mother's breast.

For the stores of science brought us,

For the charm thy goodness gave

To the lessons thou hast taught us,

Can we give thee but a grave?

Nature's priest, how true and fervent,

Was thy worship at her shrine!

Friend of man—of God the servant,

Advocate of truths divine;

Taught and charmed as by no other,

We have been, and hoped to be;

But while waiting round thee, Brother,

For thy light, 'tis dark with thee.

Dark with thee, no, thy Creator,

All whose creatures and whose laws

Thou didst love,—shall give thee greater

Light than earth's, as earth withdraws.

To thy God thy Godlike spirit,

Back we give in filial trust;

Thy cold clay—we grieve to bear it

To its chamber—but we must."

He was laid to rest in Mt. Auburn, and it is an interesting and memorable

fact, that he was the first heir of immortality which that beautiful city of the dead opened its bosom to receive.

The death of Spurzheim gave a great impetus to Phrenological investigation. The Fowlers were then at school in Amherst. Henry Ward Beecher was there, a fellow-student, and it was a subject of discussion in the college, and public sentiment seemed to be ripe for its promulgation, and the Fowlers then adopted Phrenology as a profession, and Practical Phrenology, or the application of Phrenology to individual life and individual culture, then and there originated with the Fowlers, and we have to-day with us their sister Charlotte, who made the first chart that was ever marked. It was a slip of paper as large as a note-sheet, on which the names of the organs were written, and when a subject wanted an examination, and the sizes of the organs were named, she marked them down with her pen, in figures, and the man paid ten cents extra for it and gladly treasured it as he went away. We rejoice to remember also that she taught the first class in Phrenology ever taught in America, and has contributed the riches of her experience also to this the latest class, but we hope not the last that shall be assisted by her.

Fifty years ago, the thirteenth of December next, I started in this work as a public lecturer. I have done nothing else since, and have been in the field a third longer than Spurzheim. Fifty-seven years ago Spurzheim died, and it lacks but seven years now of the centennial anniversary of the day when Phrenology was first promulgated.

Now, brethren, I expect to be here and working in this field as long as I am able to do anything. I bid you Godspeed, knowing that we love the cause, that we love those that love the cause, and rejoice in every opportunity to reach everybody, especially those who may be struggling in the way, but who hope to win success; that success which shall contribute to, and be mingled with, the blessings of mankind.

We have present with us to-day, I am happy to say, a student of the class of 1872, the Rev. Mr. Macduff, and if he will give us five minutes, or twice five, it will be a great deal better than anything I may be able to say.

[Mr. Macduff spoke eloquently and earnestly in favor of Phrenology and of the great aid it renders to the professional man in dealing with mind and character, especially to the minister of the Gospel. We regret that the reporter who was present was unable to keep pace with the rapidity of the speaker.]

I now have the pleasure of calling upon those students who have been chosen by their associates to speak in behalf of the class. The class is so large that only a few could have time to speak.

ADDRESS OF GEO. B. HOLSINGER.

Twelve years ago, being interested in music, I saw an advertisement of Daniel's "How to Sing," published by Fowler & Wells Co., to whom I sent for a copy. With the book, came a copy of the Phrenological Almanac, catalogues, etc., and a printed offer of odd numbers of the Phrenological Journal. I immediately sent for the Journals, the reading of which gave me a great desire to know more of the then to me, new science. "How to Read Character," was next purchased, and very soon after twenty dollars' worth of books on Phrenology.

The Journal has been a welcome visitor ever since, and very many books have been sold and subscriptions taken; there is no journal published or book written, the reading of which is so interesting and profitable.

Eight years ago, being broken down in health and hardly knowing what to get at, I decided to have a written phrenological description of my character

from photographs. The delineation was received in due time, and it is hardly necessary to add that its instructions were followed as regards pursuit and health, and my weight increased from 150 to 200 pounds, the weight said to be necessary to sustain my nervous system. The chart thoroughly convinced me of the truth and usefulness of Phrenology, and I resolved to know more of it, so that I could help others to its benefits.

I have read and studied Phrenology and advocated its usefulness, "in season and out of season," have lectured to the students and professors of our college, and I may add that there are in attendance, at this session of the Institute, the Principal, two teachers, and a student from our school, six of us in one club from Virginia. For years I have desired to attend this Institute, and have held the subject of Phrenology so sacred that I resolved to make no examinations until after I should graduate at this Institute, knowing that much harm has come from persons practicing it where they were not properly prepared to do so.

The greatest invention ever made for the notation of vocal music has been greatly retarded in its usefulness by persons undertaking to teach the notation when they themselves ought to have been the pupils. The notation is so simple that it can be learned in a comparatively short time, but being able to sing a few pieces does not by any means indicate that a person is able to teach music.

So with Phrenology, it being so much more beneficial and far-reaching in its usefulness to mankind, there is no reason why any person should practice it without the necessary knowledge, when such instruction as this Institute affords can be had.

Dear fellow-students, if we have graduated at the American Institute of Phrenology, our work of usefulness and of culture has just begun. Let each show himself a "workman that needeth not to be ashamed," rightly disseminating true practical Phrenology to mankind. Let us be in earnest, think, read, observe, remember and put to practice the many useful hints gained during these six weeks.

Again, let us all be informed about other things beside Phrenology. In matters of culture, Phrenologists should not be below those whom they instruct. In this great land of schools and colleges, there is no just reason why any one should not have a thorough knowledge of the English language and the sciences. Self-culture is one of the easy attainments in this day of books. Not a few persons have become shining lights by simply improving their spare moments. May we all try to raise the standard and thus popularize our greatest of all sciences.

Lastly, may our character and conduct be such as to be a guiding-light to others and an honor to Phrenology.

ADDRESS OF REV. JOHN DUKE MCFADEN.

Mr. President, Members of the Faculty, Ladies and Gentlemen of the Class '89, I have selected as my theme,

PHRENOLOGY AS A PRACTICAL SCIENCE.

Phrenology is a practical science, and should be studied by all who love their fellow-man. Why not? Men gather facts about plants and people study botany, men gather facts about rocks and people study geology, men gather facts about stars and people study astronomy, men gather facts about brain and mind, why should not people study Phrenology?

"The proper study of mankind is man," In attempting to study some of the

so-called sciences, men are at sea, they are lost in the mist of speculation, and are wrecked on the breakers of doubt.

An Indian went sailing with a bush in the prow of his canoe for a sail; the wind commenced to blow, and he was afraid to go forward to reef his bush; he sat still, paddle in hand, repeating in monotone, "Too much bush for little canoe, too much bush for little canoe." The students of some men-gathered theories are in a gale, with "Too much bush for little canoe."

Phrenology is practical, it deals with facts and not with theories, spun from some sprained imagination. It starts the young in the right direction, places youth in the right occupation, selects proper mates for the single, overcomes sexual troubles for the married, points out the right path for the wrongly directed, brings health to the diseased, unfolds mysteries for the puzzled, enables man to reef his sail, escape the breakers, and through the gulf-stream of truth enter the harbor of success.

Phrenology is practical in every profession and business; it helps the preacher reach the conscience of his hearer, it helps the lawyer reach the heart of his jury, it helps the teacher reach the mind of his scholar, it helps the merchant reach the pocket of his customer, it helps the housewife reach the good graces of her help, it will help all to reach harmony with nature, and thus recognize nature's God, who teaches us to say, "Thou wilt show me the path of life; in Thy presence is fullness of joy, at Thy right hand there are pleasures forevermore."

Phrenology is practical when directed in religious channels; it makes selfish church-members charitable, for it enables them to understand individual organization and thus better appreciate natural differences. It teaches them to take man as he is, and endeavor to make him what he ought to be; it shows why one man goes in the direction of those who are spiritual, why another man goes in the direction of those who are doctrinal, why yet another man goes in the direction of those who are ritualistic, etc.

Thus understanding natural inclinations, we are more charitable one with the other: there is a greater tendency to one common center, and a greater desire to accomplish the object for which Christ died, viz: "to seek and to save the lost."

There is no argument so hard for a skeptic to combat as a genuine Christian experience; on the same principle, a leaf from my phrenological experience may illustrate my point and clinch the nail I have driven.

Literary work has always been congenial to my feelings. In 1884 I compiled "Our Bible, our Church and our Country." In 1888 I wrote the "Story of Jesus." Neither of the books was published, I lacked confidence in my ability, and my taper was hid under the bushel of diffidence.

Dr. John L. Capen gave me a Phrenological examination, and encouraged my inclination for literature; I went home from that examination, took the "Story of Jesus," from my desk, and put it to press. 75,000 copies were sold the first year, the sale will reach 100,000 copies this year, and the publishers expect to sell one million copies. I came to New York City, had an examination from Prof. Nelson Sizer, who told me I had more talent than confidence in my work; I went home and put to press "Our Bible, our Church, and our Country." When people say, "You are enthusiastic on the subject," I can reply, as did David to his critics, when Goliath stood before them, "Is there not a cause?"

Phrenology did not put any more brains in my skull than I had before, but it enabled me to take my latitude and longitude and sail in the right direction. It showed my deficiency and why I hesitated to plow ahead, though having a natural inclination for the work. Understanding the why and the

wherefore, my intellect grasped the situation, took the responsibility, and I am endeavoring to "go on to perfection."

Phrenology being practical is of value; of more value than the sun, were it golden; of more value than the moon, were it silver; of more value than the stars, were they diamonds: for of what value would a golden sun, a silver moon, or diamond stars be to a fool. Solomon said, "Wisdom is the principal thing, therefore get wisdom, and with all thy getting, get understanding."

In conclusion, let me say, as practical phrenologists, aim high, remembering that he who aims at the pocket only is not aiming high; let our object be the world's salvation, physical, intellectual and spiritual, a full practical salvation. To this end

"Live with an earnest purpose,
Work with a manful aim,
Strive for a worthy object,
Earning a noble fame.

Live in the active present,
Fling idle dreams away,
Work be it great or humble,
Duty for us to-day.

Now is the time accepted,
Swift fly the precious hours,
This is the golden moment,
Give God your ransomed powers.

Then when the toil is over,
Sweet will the resting be,
Bright is the crown of glory
Jesus shall give to thee."

ADDRESS OF STANLEY MERCER HUNTER.

PHRENOLOGY IN ENGLAND, AND PHRENOLOGY IN GENERAL,

Mr. President, Members of the Faculty, and fellow-students of Humanity, the present state of our darling science, Phrenology, in England, is highly encouraging. We have in most of our large towns and cities, a resident Phrenologist, who daily dispenses to his fellow-creatures that sort of knowledge which enhances our appreciation of the beauties of nature, and makes life worth living, and who withal reaps a comfortable income from his labors, as he deserves. For who amongst all the candidates for public recognition, merits the substantial support of that public more than the conscientious phrenologist? None.

Does he not step in to the aid of anxious parents, and instruct them how to train their boys and girls so that these may grow to be an honor to their country and their God? Does he not oftentimes snatch, by his candid advice, the erring and wayward from the path of destruction, and lead them back to the nobleness of life? Yea, verily. Then surely I say, he is worthy of the public's most generous regard.

The most influential organization devoted to our science in the mother country, is the British Phrenological Association, which comprises amongst its staunchest supporters the most notable phrenologists of Britain. It is not like its sister, your American Institute, (and our now Alma Mater,) chartered by the government, but it hopes to, ere long, so that the good work, which has been so ably begun on this side of the water, may be continued and never ended on the other.

At the Liverpool Y. M. C. A., we have a phrenological society of which I was one of the principal members; this little society is about the most privi-

leged in the provinces, for it has the loan, owing to the industry of my friend Mr. Shore, whom I tried to persuade to accompany me across the Atlantic, of the most unique collection of busts, casts, masks and skulls, formerly the property of the late Prof. Bridges, of the same city. It was while engaged in this little fraternity of Phrenologists that I first heard of the American Institute of Phrenology, and from that time it did not take me long to decide to attend the course of instruction given thereat. My reasons for coming this year were prompted, I imagine, by the selfish sentiments, for I longed to personally interview those venerable and veteran pioneers of Phrenology, Prof. Nelson Sizer, and Mrs. Charlotte Fowler Wells, whom we are privileged to have in our midst to-day. Knowing that immortality is not vouchsafed to us while in this mundane state, I was naturally eager to come and learn from them the wisdom of accumulated years before the great Beyond should claim them as its own. So here I am, and after having drunk from the fountain of their stores of information, along with that from the rest of our preceptors, it affords me unqualified pleasure to say that my expectations have been fully realized, both as to quality and quantity of the instruction, and the amiability and patience of our teachers.

Character-reading was of very early growth with me; long ere I knew the meaning of the words, Phrenology and Physiognomy, I had a kind of Lavater-like instinct for judging the disposition of my school-fellows, but it was not until I was brought in contact with Phrenology, by hearing some lectures on the subject, that I became aware of the fact that there was a method to be followed in reading and studying character, and that this method was reliably expounded only by the science of Phrenology, which I have since learned to value more than any other, except the science of Hygiene, which has come within the focus of my observation.

Human-nature is the first and the last, the Alpha and Omega, the universal and undying study of the world.

The fathers and mothers of to-day and of the future should learn Phrenology, so that they may apply its vital truths in the rearing of their children, so that they may impart its fascinating principles to them while the mind is retentive and pliant, while yet they are in the second stage of Shakspeare's Seven Ages :

"The whining school-boy with his satchel,
And shining morning face, creeping like a snail
Unwillingly to school; and then the lover,"

who, in ninety-nine cases out of a hundred, will make a deplorable hash of his matrimonial dish, if he rely for his choice upon nothing more definite than "falling in love" or mere caprice, so to him or to her, I would respectfully recommend Phrenology.

During the past six weeks of unremitting and eager application, what have we imbibed, what have we learned? We have been sumptuously regaled by Prof. Nelson Sizer in the practical sphere of our work. He has taught us how to examine with accuracy, and has infused us with the ability to read with avidity the "Heads and Faces" that come before our notice, as we would read a letter from one who is dear to us. Our intellects have been feasted by the rich stores of learning which Prof. Drayton has poured unstintedly into them. The way to take care of the house that we live in has been impressed upon us by Dr. N. B. Sizer in such a manner as materially to benefit our physical well-being. The wonderful phenomena of Human Magnetism has been clearly and interestingly demonstrated by Dr. Gunn, and Dr. Ordreux has dealt in a masterly style with the vagaries of the Human mind, the various phases of Insanity. Our mouths have been opened expansively at

times, and we have swallowed, with delectation, the vigorous vocal exercises of the Rev. A. Cushing Dill, who has striven to convert us from the error of our ways, and to turn us out as acceptable speakers before the public. And lastly, but by no means least, our Eventuality has been adroitly played upon as a skillful pianist manipulates her key-board, by the voluminous cyclopedia of Phrenological history, biography and autobiography which Mrs. Wells has gathered during her long and useful career. And I say, brothers and sisters of the common cause, if, after this Niagara of knowledge, we do not go away wiser than we came, we shall have irredeemably little heads and next to nothing in them.

The utility of Phrenology must be manifest to even the casual observer. There is not a person breathing who can afford to disregard its teachings, no not one; certain vocations call it into greater requisition than others, amongst them being the medical, legal, ministerial and dramatic professions. Most actors and actresses are acute physiognomists, and would be more acute were they more scientific. Our teachings at this Institute have taught us to analyze ourselves, to analyze others, and have given into our hands the key which unlocks the door of the intricacies and subtleties of human character.

And now a few words on Phrenology as a profession, in this respect it is encouraging, for the field is not overcrowded with competent phrenologists. It is also as responsible a sphere of work as that of the pulpit, and therefore the men and women who adopt it should be equal to those who enter the church. Most other professions award degrees to their successful students, why not thus in Phrenology? We have masters of Art, masters of Oratory, we have doctors of Divinity, Law, Science, Physics, Literature and Music. Then why not a doctor or Master of Phrenology? That it will come to this, in time, I doubt not. Only let the votaries of the science be true to their cause, and it will achieve an ever-increasing reputation; let them remember the superb intellects of Gall and Spurzheim, from whom it emanated, and the philosophic mind of George Combe, where it was nurtured, not forgetting its gifted advocates of our own time.

There are two classes of phrenologists as of other individuals, namely, good and bad. Emerson tells us that there are but two sorts of people, and that they are benefactors and malefactors. Save us from the malefactors. A Phrenologist is either an examiner or a lecturer and examiner. For the latter, a more varied development is required than for the former. Both should have the "*mens sana in corpore sano*," especially the lecturer. There are, I regret to say, few really good lecturers, and why? Simply because the majority of phrenologists regard lecturing as a secondary matter, and do not, consequently, labor to excel in it. But allow me to remark that it is a matter of paramount importance, and should receive careful and continued attention. The public verdict is passed upon a phrenologist, according to the figure he cuts upon his platform. This figure may be impressive, unimpressive or ridiculous. It is absolutely necessary that he should study words and their delivery. Is it to be supposed that the great orators and actors of the past and present, such as Pitt, Brougham, Demosthenes, Cicero, Garrick, Kemble, Kean, Beaconsfield or Gladstone, or your own Patrick Henry, Henry Clay or the transcendent Henry Ward Beecher, attained their brilliancy and power without assiduous and minute study? No. Such a supposition is antagonistic to our every-day experience. Mr. Henry Irving, the tragedian of world-wide celebrity, when asked what advice he would give to the would-be follower of Roscius, and aspirant after histrionic honors, said, "Rehearse, rehearse, rehearse." In other words, "Practice, practice, practice," as Isaac

Pitman has it in his phonographic text-books, and believe me, fellow-workers, this advice is as applicable to the phrenological lecturer as it was and is to the members of "sock and buskin."

The phrenologist should be a modelman, exempt from the vices of the day, free from all taint of that which tends to lower "the human form Divine." In so far as he conforms to this standard of life, to such an extent will he approach the grand ideal which should ever gleam brightly and hopefully before him, and in so far as he deviates therefrom will he degrade himself and become unworthy of the educative and elevative science he has espoused. The phrenologist should be the most impartial of men, and in his examinations he should, Othello-like, "around, unvarnished tale deliver," so that were he delineating the character of his most inveterate enemy, he would "nothing extenuate, nor ought set down in malice." He should combine the knowledge of the medical man with the aspirations of the Philanthropist.

Originality of diction is very desirable, for to be a mere copyist, however perfect the original, is not commendable, and seldom meets with what it seeks, popularity. We are sometimes led to overlook the lack of culture by the force of native originality. The poet Churchill in his "Rosiad," which was the most caustic critical effusion bearing on the dramatic art, in the time of David Garrick, whom I have already mentioned, has a few lines in harmony with my subject, and which, therefore, I submit for your remembrance, as being equally applicable to the Phrenological lecturer.

"The actor who would build a solid fame,
Must imitations' servile arts disclaim;
Act from himself, on his own bottom stand,
I hate e'en Garrick thus at second-hand."

ADDRESS OF REV. J. W. WORSNOP.

Mr. President, esteemed teachers, and members of the Class of 1889:—

Before we say good-bye to each other, it may be well for us to remember that Phrenology has its moral and religious, as well as its social and selfish, æsthetical and intellectual bearings. And while we are not, as practical phrenologists, to attempt to prove by its teachings any particular denominational creed, yet, a mere tyro in the science cannot fail to recognize that man is so made up as to justify the appellation which has been given to him by philosophers, that man is "a religious animal." Many ministers of the Gospel, supposing phrenology to be antagonistic to their work, look upon it with a jealous eye, regard its advocates as quacks, and fight too frequently, both them and the science. I am glad all do not do this. To show how some look upon the science, I give one case. I said to a minister one day, "Have you heard Prof. So-and-so lecture on Phrenology yet?" He said, rather abruptly, "No sir, I have not, nor do I want to either, for I do not believe in such trash." I simply replied, "Well, I can excuse you talking in that strain on the ground of ignorance, for were you acquainted with Phrenology, your tune would be struck on a different key-note."

Phrenology, I believe, can be made a helpmeet to Christianity. Christianity supposes man to have moral and religious, as well as intellectual faculties. And while it asks him to think and reason, it also asks him to worship and to adore, not man, nor yet an angel, but God.

Now how can man worship unless he has the faculty for worship, or unless he is so constituted as to be able to do so? The lower animals are not called upon to worship, because they are destitute of moral perception and relig-

ious emotion. Christianity says, "Worship God in spirit and in truth," Phrenology shows that man is so made up as to be able to carry out this injunction. Phrenology does not invent moral and religious faculties, it simply reveals the fact that man possesses them.

Men are not etherealized beings; they live in tabernacles of clay and can manifest emotion and thought through organization only. How could men hear the Gospel if they were deaf? How could they read the Scriptures if they were also deprived of sight and touch? In short, if men were deprived of all their senses, how could the truth, which must come from without, be deposited in the soil of their hearts like seed in the ground, so as to bring forth a rich harvest?

It is necessary that these conditions exist before preachers can become "fishers of men." But even if these conditions are favorable, is it not also necessary that they should know men in order to successfully "catch them." Christ himself knew what was in men. With great accuracy He could read human character. Some of His disciples possessed this gift to a remarkable degree. Peter detected the hypocrisy of Ananias and Sapphira; he certainly could not have done this if he had not been a good judge of human character. Paul was equally successful in recognizing that Elymas the sorcerer was full of all guile and all villainy. Were they not able then to grapple more successfully with men, than they could possibly have been without this gift, if gift it may be called?

Take up, now, a copy of lectures on preaching, and you will find invariably that those who delivered them tried to impress those who heard them, and those who might hereafter read them, that to preach so as to win men you must know them. They lay great stress on a knowledge of human nature. It does not seem to strike them, however, that they themselves get this suggestion from a faculty which is called Human-nature, and which has to do with perceiving, as if by intuition, the character and motives of men. I will note one exception, that of the late Henry Ward Beecher, who was a practical phrenologist.

To know men we ought to have some scientific basis on which to rest in judging of their idiosyncrasies. Some believe altogether in physiognomy and reject what phrenology has to say on the subject of delineating character. I think it is better to use both, though if any preference is to be given, I give it to Phrenology. We do not say that so-called mental science is without advantage, but we do say that it cannot be made as practical as Phrenology. The latter, being a science of observation, can be relied upon in forming correct conclusions as to the characters of those with whom we come in contact. We have not been taught that it is a perfect science. We are liable to make mistakes in giving delineations. But are we not safer in estimating talent, disposition and so forth in accordance with than we are without its principles? And, besides, what science is perfect? Because they are not perfect, are we to pay no regard to them whatever? It would be the very height of absurdity to do so. Then what should we do? Why keep working at them until they are brought, by our efforts, nearer to perfection. If we had truth so perfectly systematized as to make all sciences so perfect as to be as exact as the multiplication-table, there would be nothing left for the coming generations to do in the way of making additional discoveries, or throwing new light on old truths. Other men have labored and are still laboring industriously, and coming individuals will "enter into their labors."

Now, if preachers would only take up the study of Phrenology, instead of ignorantly criticising and rejecting it, on account of its imperfection, they would find it a powerful auxiliary in their great and good work; this science

will enable a preacher not only to understand himself better, but it will give him clearer views of the character of each member of his church and congregation, so that he can more effectively distribute spiritual food in accordance with the mental endowments and culture of each one.

Should these words, when they appear in the *Institute extra*, be read by ministers of the Gospel, I hope they will lay aside their prejudice and study the science with an impartial mind, and, if possible, avail themselves of the course of instruction which is given by the American Institute of Phrenology every year, and they will then see beauties in the science which they cannot see now.

I cannot close without saying that it has done us good to come to New York to hear the "big guns." We shall not forget the spicy lectures of the president which were brimful of sparkling humor, apt illustrations, pithy sayings, and solid phrenological food. The venerable voice of our phrenological mother, and her historical resume of the science in this and the other side of the water, as well as her experience as a magnetizer, will never be effaced from the tablet of our memory, and we shall wait with eager interest for the publication of the lives of Phrenological advocates, including an autobiography of herself. And who has not been profited by the profound lectures of Mr. Drayton, which show a cultured mind, and a capacity for extensive research? Dr. N. B. Sizer has shown himself to be master of his subjects, a workman that needeth not to be ashamed, rightly dividing the animal economy of man's nature.

Dr. Ordreux's lectures on Insanity were deep and showed that he is a clear, rapid thinker, a ready, easy speaker, and a profound scholar. Rev. A. C. Dill showed us what could be accomplished in overcoming defects of speech by perseverance and constant practice. And last, though not least, is Dr. Gunn, who discharged some ponderous balls of thought in his two excellent lectures, and who gave great satisfaction in his magnetic experiments before the class.

ADDRESS OF J. H. THOMAS.

FRUITS FROM THE PHRENOLOGICAL FIELD.

Mr. President, Members of the Faculty, Ladies and Gentlemen: It was in February of 1872 that I met a practical phrenologist for the first time, and having my head examined by him, to my surprise, he said I had a good practical brain for phrenology. That set me to thinking, for, up to that time, I had no other thought than to be a coal-miner all the days of my life. I then thought that I would like to have some literature on the subject of Phrenology. After I had been searching for some time, I came in contact with the *Phrenological Journal*. I became a reader of the *Journal*, and enjoyed it very much, but was not satisfied with that alone, and so, I sent for one book after another until I found myself read up in the subject so that I commenced talking of mental developments in public.

As I came to study moral and religious faculties, the thought came to me, "There must be truth in the religion of Jesus Christ. There is harmony between Phrenology and the Bible." For the first time in my life, I looked Heavenward for my strength. The question naturally came to me "What am I to do with this subject? Shall I throw it to one side or go on with it?" There were two professions that stood out in my mind, first theology, second phrenology. Which should I take up? There was something in me that said, "Can you turn your back on phrenology now, after it has brought you out into the light?" How could I answer this question but to cry out from the

depths of my heart, "No, no, I shall not turn from this cause." So, friends, you see, here I am. I have come, and I shall do all that lies in this brain of mine for the cause of phrenology and mankind. If there is a desire to do good in this class, and in the other classes, we have one of the best chances in all the world.

When I stop and look back over my tracks, and see where I came from, I feel thankful to my God that there was a Gall, a Spurzheim, a Combe, and of the other true followers of phrenology in the past that have done so much good for the world. What may we not expect from the phrenologist of the coming times? So, go, therefore, with your good tidings. Work with a firm mind and you will do good. The field is waiting for the laborers.

History tells us that men of large brains came from the poor people. If so, we cannot refuse to give examinations to poor boys and girls with large brains and not much money. I have seen young people among the working classes, who were poor in this world's goods, but who were millionaires in intellect. They had large, strong brains, and good bodies to support those brains. There are uncrowned kings in great numbers.

What this world wants to-day is men of brain, bone and muscle, men with broad, round, strong thoughts that the world must hear. We need the best men at the head of the Ship of State. We can be the means of their taking their places in life and carrying our government on and on to the realization of the most lofty conceptions of the philosophers and statesmen. We can be the means of putting holy men in the pulpit, men who are worthy of our respect in the profession of medicine, men that shall be in the law for the good they can be to their fellowmen, in short the time is coming when all persons shall come to be directed for their right place in life.

It is surely a pleasant thought to our worthy instructors, when they remember the many persons they have sent off happy, and who are doing good in their vocations; so may it be with us.

When we come to the point called death, it will be pleasant to think that we have, in our small way, helped mankind.

ADDRESS BY DE L. SACKETT.

Mr. President, Members of the Faculty, and Ladies and Gentlemen of the class:

The time so long anticipated by many of us when we should be graduates of the American Institute of Phrenology has at last arrived, and it is with mingled feelings of gratitude, satisfaction and sadness that we participate in this last meeting of the class of 1889.

We are grateful because we have been permitted to attend this course, and for the warm ties of friendship here formed. We are sad because of the severing of these pleasant class associations, and because we are admonished by the traces of Time's footsteps over the venerable heads of our worthy and esteemed President and Vice-president who have borne the heat and burden of the day, that they, the oldest patriarchs of Phrenology now living in America, must in a few years, at most, lay down their weapons of warfare against ignorance and superstition. God grant that we who are younger may serve the cause as worthily as have they.

I think I but voice the sentiment of the whole class when I render my thanks to them and all the members of the faculty for their "unremitting assiduity," and the courteous kindness manifested to us during the entire session of this Institute.

And now, classmates, let us not for a moment entertain the idea that

our school-days are over, and that we are fully equipped for our work; but let us remember that life means progression, and that the rudiments acquired here only fit us to enter that greater school of experience, the only source of positive knowledge. Let us realize that while success may await us, there will be many disappointments and much to discourage us.

We shall meet with opposition from some of the so-called scientists, and from many dogmatic creed-bound bigots, but we may "thank God and take courage," for the "common people will hear us gladly." Let us not fail to apply the knowledge of human nature we have here acquired to our own characters, and try to correct our faults. Let us have the courage of our convictions and denounce fraud and deceit and the artificial in life everywhere, ever bearing in mind that we must some day be shorn of our masks, cease "to look through a glass darkly" and stand face to face with all. Let us ever remember that we are men and women in the image of God only in proportion as we make the animal in our natures subordinate to the moral and intellectual, with the firm conviction that true success in life is not measured by the dollars acquired, but by the good accomplished.

It has been truly said that "the drying of a single tear has more of honest fame than shedding seas of gore." It may be said with equal truthfulness that the straightening of one poor-warped and crooked character into an upright being, and restoring to a lost soul the image of its Maker, is of more importance than the creation of a world, for worlds shall end in dissolution, but man shall live forever.

Classmates, let me exhort you, no matter what may have been your early teachings, or what may now be your belief as to the attributes and character of the great Jehovah, to form your estimate of the Deity from the deductions of Phrenology. When we combine all the perfections of all humanity, we then only have an individual such as is possible for the whole race by cultivation to become. Such a character we cannot comprehend, nor could such a character comprehend the Infinite. You may have attained to your ideal of ten years ago, but your ideal is still in advance of you, and will always continue to be. After this world shall have become dissolved and its elements have entered into the composition of new worlds, and all its poor, benighted human creatures shall have been redeemed and advanced by love to an intellectual condition where they shall know and comprehend the philosophy of the formation and government of worlds, yet still they will not be able to comprehend the great Jehovah, for he will be Infinite in love, Infinite in mercy, Infinite in justice; and although progression shall continue throughout all eternity, the created will never comprehend the Creator.

Man has a right to sit in judgment on mankind and enforce civil laws for the protection of society, but he has no right to sit in judgment and declare what another's future shall be, for he does not fully understand the causes that lead to certain results. Many sins in the parents become natural traits in their progeny, and there are many shades of heredity mixed into every individual. Fortunate is he whose ancestors have endowed him with a well-balanced character, and unfortunate are they who have inherited a warped and perverted nature; they are subjects of pity rather than of censure. Let us not blaspheme God by teaching that His mercy, His love, and His justice are not equal to ours.

And now, as we separate and go to our several fields of labor, let us size ourselves up by the most approved "Sizer" methods, and use the talents with which we are endowed for the dissemination of the truths of Phrenology, not forgetting that all the natures and all the types of all created things beneath us are represented in man, and we are Godlike only as we use these

lower natures to give force and energy to that element of love or charity which is the Divine within us. No stream can rise above its fountain-head; let us therefore entertain the most exalted views of the Deity, ever keeping our most amiable and benevolent moods in the ascendancy, for

Our moods, oft-times like the weather
 When storm and sunshine, wind and rain,
 Come at once and blend together,
 Bringing gladness, also pain.
 In our hearts, strong passion revels,
 Like the elements above,
 For we are beset with devils,
 And with angels filled with love.

Making moods so very changeful,
 Sometimes joyful, sometimes sad;
 Then again we are revengeful,
 Till our reason becomes mad.
 When the devils take possession,
 Drive the angels from the field,
 Then controlled by evil passions,
 Cause the good in us to yield.

Then our moods become so frantic,
 Crimes and follies gather fast,
 Leaving naught but shame and sorrow,
 When the tempest fierce is past.
 Epitome of Nature—Man!
 Endowed with powers truly grand,
 Combines in him all life beneath,
 Of the ocean and the land.

In him the lion may be found
 Blended with the peaceful dove,
 One is oft revealed in anger,
 And the other oft in love.
 Oft-times man reveals the serpent,
 And sometimes the timid hare,
 Then again will cruel monsters
 Flash out glances here and there.

Thus his moods are always changeful,
 Caused by constant inner strife,
 Of all natures groped within him,
 Each one struggling hard for life.
 Some are angels, some are devils,
 Fighting each for self alone,
 When combined give man his reason,
 Which should always have the throne.

VALEDICTORY ADDRESS, BY MR. R. O. DIEUIS.

Mr. President, Ladies and Gentlemen of the Faculty and Class:

On the third day of September last we first met here, strangers, in and with our several capacities, but with a common purpose—the discovery of the real attributes, the real constituents of man, and I believe ours has been a labor not in vain.

Now, after the lapse of many a pleasant hour, and day, and week, we are met again, and when these final, formal words of farewell and of parting have been spoken, the mutual relations and duties assumed then by each of us will be dissolved, but the bonds of friendship that have been wrought, will, I trust, remain forever inviolate, gentle, yet mighty, as the loving message sent by the Queen of Tides that swells the bosom of the deep.

Fellow-students, I know with what emotions you are moved as you look out upon the world of which you are soon to become an active part, struggling to make life better worth living, and death less worth dying.

You go from here as from the sheltering roof-tree of your fathers, with words of Divine truth, of encouraging advice, of patriarchal wisdom still lingering in your ears, and evoking from the sacred chambers of the mysterious realms of mind blessings to be showered upon the honored heads of these devoted teachers whom we have grown to love.

That the human mind has an index, there are none, I believe, who deny; but as to that index there is a diversity of opinion; some prefer the face, some the head, but to me it seems that if we can judge character by the face where the brain is not located, we can better judge character by the head where the brain is located.

The names of Gall, Spurzheim, Combe, Caldwell, Fowler, Wells, Sizer, and Drayton were not unknown to us before we gathered here, but now that we have been brought in closer relationship with the still surviving, and through them, with the departed, our admiration is increased, and we are led to look upon those whose noble works have shed immortal glory on that galaxy of names as the benefactors of the human race.

I can not conceive of any field of labor that offers to the honest, intelligent and specially qualified worker so grand a harvest as does the science of the Brain and Mind, when correctly interpreted and applied. It is not a philosophical speculation but a science; it is not a hope, but a realization; it is not a belief, but a knowledge.

We never know what we believe, and we never believe what we know. The more we believe, the less we know, and the more we know, the less we believe.

I would have you go forth strong in your knowledge; courageous in your mien; unimpeachable in integrity; unremitting in your advocacy of truth; above the petty tricks of a mechanical elocution; uncontaminated by the feats of legerdemain; sanguine, yet not fanatical in your hopes; emphatic without arrogance; dignified without vanity.

Be candid and you will make some enemies; be deceptive, and you will make no friends. It were better that your truth offend than that your fiction please. You are not to respect one merely because of physical prowess, but more because of mental prowess. One may be a physical giant though an intellectual dwarf, and on the other hand, one may be an intellectual giant though a physical dwarf.

It will be your duty to estimate these extremes and to assign to each a proper sphere. Let your advice be not given to tickle the fancy, but be given, and of such sterling kind, as will lead to success.

In this, as in other matters, you have no right to fail; you are under obligations to succeed, not in one way only, but, at least to a certain extent, in all ways. Success is fivefold, intellectual, moral, social, physical and financial. If you succeed in but one of these ways, you fail four times more than you succeed. One may be familiar with the erudition of ancient and modern times; may be logical, deep and versatile, and would be called an intellectual success; yet at the same time that one may be a moral delinquent, a physical

wreck, a social ascetic and a financial ruin. Therefore, one success has been made and four failures.

One may be morally upright, yet intellectually inane; socially defective, physically decrepit, and financially barren. Or again, a social success, yet be morally oblique, intellectually infantile, physically insane, financially morbid and so on through all the possibilities, succeeding in one, failing in the others.

You go as missionaries, telling the unfortunate ones wherein they are deficient and how to amend, marking a Scylla on the right hand, a Charybdis on the left. The harvest is ripe, awaiting you. The undevelopment and the misapplication of mental forces, everywhere manifest, show the want and need of some more reliable guidance than that usually afforded by the trite school methods most in vogue.

Our state prisons and other places for the enforced penitent, with their swarming garrisons, tell us there is much evil in the land, and that there is something more than "lesson bibbing and book gluttony" necessary to evolve a moral agent that will do right because it is right. The divorce courts, the jealousies, the spite, the heart-burnings, the savagery of domestic life, and the worthless offspring tell us that conjugal incompatibility has opened its Pandora box in our midst, and why? Because people will persist in sparking in the dark, instead of in the light of science, and as a result they fall in love when not acquainted, and out when they are. Some people are *not* married who are, and some *are* who are not. If we walk along the streets, or visit hospitals and the various infirmaries, we can see on every side manifold evidences of physical frailties, shattered and meager constitutions, suffering and unmitigated pain,—ignoble testimonials of Nature's violated laws. Go into other quarters, and squalor, poverty, hunger and dirt stifle you,—dire results of financial imbecility.

We have taken it upon ourselves, my dear friends, to do what lies in our power to avert and alleviate these various miseries of life, to prepare and administer to these reeking wounds of society the soothing balm of scientific advice.

There is another duty before us, and I charge you, and all who are interested in this science of ours, with a task, and it is this: Bend every effort to rediscover the lost art of unfolding the brain as was done by the great founders of this school of mental science. It seems this work of the masters has "fallen upon evil days," and we should not rest until the vantage ground occupied by the pioneers has been retaken.

Superficial observation is not enough. Armed with hook and scalpel, microscope and electrical machine, let us go into the work of vivisection, of Faradization, and prosecute the researches with such diligence that all the world may come to us, with profit, to learn of brain and brain-centers, and their functions. Why not? Our chosen line of labor is brain and its phenomena, and if we do not succeed in learning more about them than all others beside, then it is because we are indifferent people, without a generous supply of that which we have selected as an object of study. Everybody knows more than anybody about all things, but anybody who has studied one thing as a specialty knows, or should know, more about it than everybody beside.

Become a specialist, and never reject a fact because it may militate against a favorite theory. To do this is not the spirit of science, but the tactics of fanaticism. Once decided as to what you will do, bring every fact to your assistance and you will find it better to know everything about something than something about everything.

Take special pains to minister to the wants of the laboring people. They are the tower of our strength, and when they work more with their brains their burdens will become less onerous. To be the most prosperous nation on the globe all that is necessary is to have brain and muscle under the same skin, not the brain here, and the muscle there. The manufactured article represents brain, the raw material muscle, and just so long as one section of the country furnishes the crude material, and another section the manufactured product, just so long will there be an uneven distribution of mental and physical prosperity, the advantage being with the section which does the manufacturing. Now, how much can you do by your advice to adjust these matters?

Surround the working-man by refining influences and you soon develop a new man. Good clothing purifies his language and puts him upon his honor. A man under these circumstances will not want to be rude, and will not want to want to be so? Making all allowances for environment, we are what we are because we do what we do, and we do what we do because we are what we are, and we can not do or be otherwise under the circumstances; hence the vast importance of surrounding ourselves by the proper conditions. In a measure, of course, some men are made by circumstances, and some men make circumstances. To which of these two classes do you choose to belong? Will you be the sport of the variable winds of opportunity, of the vicissitudes and vagaries of a disappointed life? I think you can be more, and I hope that you may.

Mr. President, to you and your corps of most efficient instructors I need only say, and that you already know, that we owe you a debt of gratitude which can not be discharged now, for as we grow older and wiser that debt will increase. All the buds do not open with the first breath of spring, but some linger even until the golden fruit clusters in the tree. What now to us may seem but little buds, will, when nurtured by the fostering care of an appreciative understanding, open in full bloom and make the mental atmosphere redolent with the fragrance of wisdom.

For myself I can say that for ten years I have been desirous of attending this Institute, but the work I had to do as a lecturer in the field prevented my coming. This year I concluded to let every other consideration rest, and come. I felt that my days of grace were at an end, and if I did not come now I would be outlawed.

I am rejoiced that we have had the privilege of hearing your words, fraught with the accumulated weight of fifty years of experience, Prof. Sizer, and we can say in other times, "Yes, yes, we heard him day after day, always the same cheerful, patient guardian of our choice, and we shall never forget it." If I were to express all we feel toward the entire faculty, this address would transcend the bounds of time.

But I can not close without a benediction upon the dearest one of all to us, the one who takes more pleasure in battling for the truth than in the rest and quiet that more than half a century of public life would bring were it not that the noble, self-sacrificing, philanthropic soul can not be idle while there is yet work to be done.

The names of Fowler and Wells are known in every hamlet in the United States, and here, in the person of our dear mother, we have both names united, and a personification of all that was good in both. The frosts of seventy odd winters have stripped the Arbor Vitæ of many leaves, and if we look up through the bare branches, we can see the stars more brightly shining beyond,—beacons in the windows of heaven to welcome the weary pilgrim home.

May the God of truth, of justice and of mercy prolong her life, and give her strength to do that which is yet to be done, and which can be done by her only.

To each I leave no lesser token,
I know none other to excel;
Farewell: the word must now be spoken,
But linger on the word, Farewell!

RESOLUTIONS OF THE CLASS.

Preamble:— Having completed the course of studies in the American Institute of Phrenology, the class of 1889 adopts the following resolutions:

Resolved 1st:— That we recognize Phrenology to be the most practical of all systems of Mental Science.

Resolved 2nd:— That we heartily commend to students of Mental Science, the American Institute of Phrenology, with its scholarly and efficient professors, and its large and varied cabinet of skulls, casts, paintings, etc., affording facilities to both student and teacher which can be found in no other institution of learning.

Resolved 3rd:— That as one of the best exponents of advanced thought in matters pertaining to mental science, the laws of life and human improvement, we commend to the reading and thinking public the Phrenological Journal and Science of Health.

Resolved 4th:— That we hereby express our sense of obligation to the faculty, who during the session of 1889, have spared neither time nor pains in communicating the required knowledge for the practice of Phrenology.

FRED W. PERKINS, Secretary.	D. HUGO CAMPBELL, Chairman.	} Committee on Resolutions.
S. A. GORTNER,	I. N. H. BEAHM,	
W. F. DEWING,	W. HENDRIKSON.	
G. F. KNOWLES,		

NAMES OF THE CLASS OF 1889.

B. F. Asbell, Kansas.	J. C. Bateson, M. D. Pennsylvania.
A. Bausch, New York.	Rev. I. N. H. Beahm, Virginia.
C. W. Brandenburg, New York.	D. H. Campbell, Canada.
J. C. B. Cannaday, Tennessee.	W. F. Dewing, Wisconsin.
R. O. Dicus, Louisiana.	J. S. Drakeford, South Carolina.
W. J. Duval, Arkansas.	B. E. Emerick, Illinois.
H. T. Estabrook, North Carolina.	W. P. Fawcett, Virginia.
Sam'l Gibson, Scotland.	S. A. Gortner, New York.
G. W. Grammer, Texas.	G. Heitzman, Indiana.
W. Hendrikson, Minnesota.	E. T. Hildebrant, Virginia.
H. Pilgrim Holt, M. D., Pennsylvania.	G. B. Holsinger, Virginia.
S. M. Hunter, England.	E. H. Judkins, Maine.
George F. Knowles, New York.	Geo. F. Laidlaw, New York.
Alex. H. Laidlaw, Jr., New York.	W. D. Lamb, Canada.
Chas. B. Lyon, Michigan.	F. L. Mehan, Michigan.
J. Michael, Minnesota.	Rev. E. A. Miller, Virginia.
Mrs. E. A. Miller, Virginia.	Rev. J. C. McFaden, Phila. Penn.
C. B. McKinnon, Canada.	Fred. W. Perkins, Missouri.
Mary A. Perkins, Missouri.	De L. Sackett, Illinois.
Chas. E. Spofford, Maine.	Chas. H. Sumner, Illinois.
J. H. Thomas, Illinois.	Lena E. Upton, Maine.
S. R. Vincent, Oregon.	Benj. R. Watchbaugh, Illinois.
Geo. Weant, Pennsylvania.	Rev. J. W. Worsnop, Missouri.

LIST OF GRADUATES TO 1889.

We are often written to by persons in different States to ascertain if "Prof.—" is a graduate of the American Institute of Phrenology. Some persons whom we never before heard of have professed to be graduates of the Institute, and even publish it on their circulars, endeavoring thus to secure consideration. The following list embraces the names of all the graduates up to and including the year 1889. All our students have a diploma, and it would be safe to ask to see the diploma of those who claim to be graduates.

Abel, Miss Loretta, M. D.	New York, 1877	Catlin, David C., Connecticut.....	1877
Adams, Elijah, Missouri.....	1875	Centerbar, J. S., New York.....	1881
Adams, Miss F. E., Iowa.....	1883	Chandler, G. E., M. D. Ohio.....	1873
Ahrens, H. F., New York.....	1888	Chapman, James H., Texas.....	1887, 1888
Alderson, Matt. W., Mont.....	1875, 7, 80	Chapman, May, Massachusetts.....	1879
Alexander, Arthur J., Indiana.....	1871	Charles, G., Canada.....	1876
Alexander, W. G., Canada.....	1884	Chesley, Egbert M., Nova Scotia.....	1871
Alger, Frank George, N. H.....	1880	Chester, Arthur, New York.....	1870
Anderson, Alex. H., Canada.....	1884	Clark, Perry, California.....	1886
Anderson, Geo. W., Canada.....	1887	Clark, Thomas, * New Jersey.....	1874
Anderson, Samuel H., Pennsylvania.....	1867	Clarke, Rev. Jas. E., Maine.....	1877
Andre, James Wm., Pennsylvania.....	1888	Collins, John, Wisconsin.....	1878
Arnold, Chas. H., Mass.....	1870	Coudit, Hilyer, New Jersey.....	1867
Arthur, Willie P., New York.....	1874	Constantine, Rev. A. A., New Jersey.....	1875
Asbell, B. F., Kansas.....	1889	Constantine, Miss E., New Jersey.....	75-84
Aspinwall, F. E., New York.....	1872-73	Cook, J. R., Ohio.....	1872
Austin, Eugene W., New York.....	1878	Corbion, William A., Pennsylvania.....	1888
Austin, Fr-d. H., Pennsylvania.....	1882	Corfman, A. J., M. D. Ohio.....	1886
Ayer, Sewell P., Maine.....	1868	Cowan, John, M. D., New York.....	1870
Barnes, Milan Day, New York.....	1888	Crav, Edward A., Rhode Island.....	1885
Barrett, Richard J., California.....	1886	Creamer, Edward S., New York.....	1886
Bateman, Luther C., Maine.....	1871	Crum, Rev. Amos, Illinois.....	1870
Ballou, Perry E., New York.....	1871-72	Curley, Miss Maggie, New York.....	1887
Bacon, David F., N. H.....	1875	Curren, Orville, Michigan.....	1873
Baker, Wm. W., Tennessee.....	1876	Curren, Thomas, Michigan.....	1873
Baillie, James L., Ohio.....	1881	Curren, H. W., Michigan.....	1874
Bartholomew, H. S., Indiana.....	1885	Cutten, L. F., M. D., Canada.....	1888
Bateson, J. C. M. D., Pennsylvania.....	1889	Daly, Oliver Perry, Iowa.....	1868
Battey, O. F., Massachusetts.....	1883	Danter, J. F., M. D., Canada.....	1870
Bausch, Albert, New York.....	1887-89	Darling, Edgar A., New York.....	1885
Beard, J. W., Virginia.....	1887-88	Davidson, E. A., New York.....	1883-85
Beahm, Rev. I. H. N., Virginia.....	1889	Davis, Edgar E., Iowa.....	1885
Beecher, Eugene, Connecticut.....	1870	Davis, Ida V., Wash. Ter.....	1888
Beverly, C. A. M. D., Illinois.....	1872	Davis, Wallace, Pennsylvania.....	1875
Beall, Edgar C., Ohio.....	1877	Detwiler, D. W., Pennsylvania.....	1880
Beer, John, New York.....	1878	De Vore, S. V., Iowa.....	1887
Bentley, Harriet W., * Connecticut.....	1881	Dewing, W. F., Wisconsin.....	1889
Bell, James, N. H.....	1881	Dill, Rev. A. Cushing, New Jersey.....	1883
Boettger, G. W., New York.....	1887	Diehm, Joseph, Kansas.....	1885
Bonine, Elias A., Pennsylvania.....	1868	Dieuis, R. O., Louisiana.....	1889
Bowers, W. L., Ohio.....	1887	Dodge, Lovell, Pennsylvania.....	1867
Brady, J. Bradshaw, New York.....	1887	Dodds, Rev. D. M. D., Iowa.....	1877
Brown, D. L., Iowa.....	1872	Doncaster, Wm. H., Pennsylvania.....	1888
Brown, Robert I., New York.....	1887	Doolittle, Orrin, New York.....	1885
Bonham, Ellisha C., Illinois.....	1875	Dornbach, H. F. A., * Valparaiso, S. A.....	1885
Bousson, Miss O. M. T. New York.....	1877-82	Downey, Rev. T. J., * Ohio.....	1867
Bradford, E. G., New York.....	1888	Duncan, J. Ransom, Texas.....	1875
Brandenburg, C. W., New York.....	1889	Du Bois, D. C., Iowa.....	1877
Brettel, Montague, Ohio.....	1875	Dutton, Geo. W., Nebraska.....	1887
Brothour, E. J., Canada.....	1884	Drakeford, J. S., South Carolina.....	1889
Brimble-Combe, Wm., Australia.....	1886	Drury, Andrew A., Massachusetts.....	1882
Brownson, Rev. A. J., Indiana.....	1884	Duval, W. J., Arkansas.....	1889
Brush, Clinton E., New York.....	1887	Eadle, Andrew B., Canada.....	1877
Bullard, J. H., New York.....	1866	Farley, John, Ireland.....	1885
Buck, Marion F., New York.....	1868	Ebersole, John P., Ohio.....	1885
Burnham, A. B., Wisconsin.....	1881	Eckhardt, P., Illinois.....	1884
Burr, Rev. W. K. M. A. Ph. D., Canada.....	1884	Emerick, B. E., Illinois.....	1889
Cady, Charles Everett, New York.....	1885	Emerick, Lucergus, Illinois.....	1876
Candee, E. E., N. Y.....	73 '75 '78 '80 '88	Emery, C. Sumner M. D., Ohio.....	1887
Cannada, J. C. B., Tennessee.....	1889	Emery, Henry R., Ohio.....	1887
Campbell, H. D., C * New York.....	1874	English, V. E., Lawyer, Kansas.....	1886
Campbell, D. H., Canada.....	1887-89	Espy, John Boyd, Pennsylvania.....	1875
Carman, Lewis, New York.....	1883	Estabrook, H. T., North Carolina.....	1889
Cassel, Harry K., Pennsylvania.....	1886	Evans, Henry W., Pennsylvania.....	1867

*Deceased.

Fager, Andrew C., Ohio.....	1887	Hughes, Henry F., New York.....	1870
Fairbanks, C. B., * New York.....	1872	Huggins, L. E., Ohio.....	1877
Fairfield, John C., Pennsylvania.....	1876	Hull, Herbert H., Pennsylvania.....	1886
Fariss, F. A., Virginia.....	1885-87	Hunter, Rev. W. J., D. D., Canada.....	1887
Fawcett, W. P., Virginia.....	1889	Hunter, Stanley M., England.....	1889
Ferry, A. L., Illinois.....	1881-84	Hurley, Thos. B., Maine.....	1888
Fieled, J. H., Colorado.....	1866	Irving, Mrs. P. W., Connecticut.....	1884
Fitzgerald, Miss D. W., * New York.....	1887	Irvin, Rev. Root J., Canada.....	1885
Fitzgerald, Miss Blanche, New York.....	1887	Jackson, John P., England.....	1867
Fitzgerald, N. Ward Washington D. C.....	1885	Jamison, John A., jr. New York.....	1884
Fleisch, Jacob, Ohio.....	1870	January, Charles P., Iowa.....	1879
Foster, Felix Jr., Mississippi.....	1870	Jennings, Alfred, Mass.....	1871
Foster, Henry E., Tennessee.....	1879	Johnson, J. C., Mass.....	1884
Fowler, Miss Nellie, New Jersey.....	1884	Jones, Isaac S., New Jersey.....	1868
Fraser, J. A. G., Canada.....	1877-82	Jones, John W., Indiana.....	1868
Freeman, Chas. E., Iowa.....	1880	Judkins, E. H., Maine.....	1889
Freidrich, Martin., Pennsylvania.....	1882	Keith, A. B., Iowa.....	1877
Gates, Charles A., Minnesota.....	1888	Keller, Martha J., Ohio.....	1887
Gaumer, Levi, Iowa.....	1876	Kimmons, James M., Kansas.....	1884, 1885
Gardner, James O., Illinois.....	1888	Kinoig, David S., Ohio.....	1877
Gause, Mrs. Elva P., N. C.....	1875	King, David M., Ohio.....	1867
Gibbs, H. Clarence, Wisconsin.....	1874	King, George L., Ohio.....	1884
Gibson, Samuel, Scotland.....	1889	King, Wm. H., Texas.....	1887
Giles, J. C., Texas.....	1885	Kirkpatrick, Robert, Montana.....	1879
Gillis, Benjamin, Missouri.....	1875	Kirven, P. E., La.....	1881, 1882
Getteli, G. B., Maine.....	1888	Knowles, Frank B., New York.....	1883
Gueckler, Ralph J., New York.....	1882	Knowles, Geo. F., New York.....	1889
Goodrich, Geo. D., Minnesota.....	1876	Kramer, John E., New York.....	1886
Gortner, S. A., New York.....	1889	Kunderd, Amos E., Indiana.....	1886
Granberry, Prentiss S., Mississippi.....	1873	Laidlaw, Geo. F., New York.....	1889
Grammer, G. W., Texas.....	1889	Laidlaw, Alex. H. Jr., New York.....	1889
Gray, James, New York.....	1888	Lamb, W. D., Canada.....	1889
Green, Wm. R., Pennsylvania.....	1874	Lane, Rev. John C., * Missouri.....	1869
Greear, Rev. S. J., Illinois.....	1875	Langley, M. L., Arkansas.....	1872
Griffith, Wm. H., Texas.....	1887	Langmaid, F. W. S., Mass.....	1887
Grob, Samuel, Pa.....	1881, 1882	La Rue, Franklin, Montana.....	1882
Growden, Rev. A. M., N. Z. (now Cal.).....	1888	Lauer, Rev. J. D., Ohio.....	1874
Grunman, Wm. E., Connecticut.....	1885	Lawrence, Alva, Jr., * New York.....	1876
Guilford, Ira L., Michigan.....	1876	Leavitt, Levi R., N. H.....	1870
Gunther, G. P. A., New York.....	1888	Leggett, Minnie H., New York.....	1888
Haley, William T., California.....	1871	Leiminger, John W., Canada.....	1883
Haller, John S., Pennsylvania.....	1868	Leise, Henry, Pa.....	1887
Hamblen, H. E., Ohio.....	1875	Lemon, J., New York.....	1884
Hamilton, Elliott A., Michigan.....	1867	Leonard, B. A., Mass.....	1880
Hanan, Henry V., Kansas.....	1886	Lee, Rev. Geo. A., Pa.....	1873
Hardy, John N., Wisconsin.....	1870	Lester, D. C., Pa.....	1872
Harriman, O. B., M. D., Iowa.....	1876	Linvil, C. H., Pa.....	1879
Harris, J. B., Indiana.....	1888	Fischer, M. E., New York.....	1883
Haste, G. E., Lawyer., Mississippi.....	1879	Lockard, E. M., Pa.....	1883, 1884
Haskell, Charles L., Mass.....	1885, 1888	Loomis, Benj. F., California.....	1886
Hatfield, Prof. Wm., England.....	1888	Lomison, Wm. A., Pa.....	1886
Hathaway, D. E., Mass.....	1874	Luxford, F. Wm., New York.....	1887
Hawkins, Wm. S., Connecticut.....	1866	Lyon, Chas. B., Michigan.....	1889
Hayward, Mary T., New Jersey.....	1887	Macduff, Rev. R. E., Kentucky.....	1872
Hawley, Edwin N., Ohio.....	1876	MacGregor, Alex., New Jersey.....	1888
Heitzman, G., Indiana.....	1889	Mack, H. Q., New York.....	1867
Henderson, F. M., Illinois.....	1867	Mackenzie, J. H., Minnesota.....	1873
Henderson, Lizzie, Canada.....	1888	Macrea Miss Flora, Australia.....	1884
Henderson, James, New York.....	1871	Maxwell, Robert G., N. C.....	1887
Hendrikson, W., Minnesota.....	1889	McCoy, Jason B., Ohio.....	1885
Herrick, Miss M. E., Mass.....	1884	McDonald, Duncan, Mich.....	1867, 1882
Hildebrand, E. T., Virginia.....	1889	McIntosh, James, Ohio.....	1867
Hilleary, L. N., M. D., Iowa.....	1877	McDavid, J. Q., S. C.....	1874
Hiser, E. W., Indiana.....	1878	Mc Neil, James, New York.....	1873
Hobson, A., Norman, Iowa.....	1869	McCrea, James, Illinois.....	1873
Hoffman, Uriah S., Indiana.....	1874	McFaden, Rev. J. D., Phil. Pa.....	1889
Hoole, John, California.....	1888	McGuire, C. F. M., New York.....	1888
Holm, J. S., Iowa.....	1874	McKee William C., Ohio.....	1879
Holt, Chas., New York.....	1875	McKenna, Thomas, R. I.....	1888
Holt, H. Pilgrim, M. D., Pa.....	1889	McKinnon, C. B., Canada.....	1889
Holt, Miss M. J., Texas.....	1876	McKim, John J., Mass.....	1887
Holsinger, G. B., Virginia.....	1889	McLaughlin, Canada.....	1882
Horne, William., Michigan.....	1874	McNaughton, S. S., New York.....	1871
Howard, E., Canada.....	1888	Mann, H., jr., Vermont.....	1883
Howard, Paul, England.....	1885	Manners, J. H., * New Zealand.....	1877
Howard, Geo. Thos., Canada.....	1888	Mannion, Frank, Iowa.....	1879
Howd, Edmund, New York.....	1888	Martin, Edwin E., New York.....	1880
Hummel, Levi., Pennsylvania.....	1877	Matley, John, California.....	1872
Humphrey, John C., Alabama.....	1868	Matlack, A. S., Ohio.....	1875
Humble, Frank, Pennsylvania.....	1886		

*Deceased.

Mason James, Mass.....	1880	Sanches, Mrs. Marie, Sweden.....	1880
Mason, Lott, M. D., Illinois.....	1869	Sargent, C. E., N. H.....	1874
Mason, A. Wallace, Canada.....	1874	Scheutler, J. S., Iowa.....	1884
Masters, Edward, Australia.....	1888	Scott, Martha A., Colorado.....	1881
Mehan, F. J., Mich.....	1889	Scott, Rev. Wm. R., Illinois.....	1883
Merrifield, John C., Canada.....	1868	Senior, F. D., New York.....	1872
Meller, Frank J., Illinois.....	1881	Seybold, F. J., Illinois.....	1870
Memminger, T. F., West Va.....	1881	Shamberger, Daniel, Virginia.....	1885
Meyer, Robert C. J., Illinois.....	1888	Shultz, R. C. M. D., Iowa.....	1876
Mills, Joseph, Ohio.....	1889	Sievert, Miss Sophie, New York.....	1880
Mills, Rev. J. S., Ohio.....	1872	Smith, Bartholomew, Rhode Island.....	1869
Michael, J., Minnesota.....	1868	Smith, Lundy B., Missouri.....	1874
Miller, Rev. E. A., Virginia.....	1889	Smith, Mary E., Canada.....	1888
Miller, Mrs. E. A., Virginia.....	1889	Smith, Thomas Wm., Canada.....	1876
Miller, E. P., M. D., New York.....	1866	Snell, C. L., Pa.....	1873
Miller, B. Frank., California.....	1882	Sommers, Jarvis, Conn.....	1869
Miller, Henry, Michigan.....	1887	Spofford, Chas E., Maine.....	1889
Miller, John C., Ohio.....	1888	Spring, Geo. A., New York.....	1882
Moatz, Lewis, Ohio.....	1869	Staples, Ernest L., Conn.....	1877
Moran, Maggie L., New Jersey.....	1885	Sterling, Jas. R., Can.....	1884, 1886
Morrison, Edward J., Illinois.....	1868	Stewart, Rollin, Vermont.....	1867
Moore, Joseph H., N. C.....	1877	Stockton, Miss Alice, Illinois.....	1874
Morris, Prof. Geo., Ore.....	1878, 1884, 1888	Stone, W. T., Indiana.....	1867
Morris, Marietta M., Oregon.....	1888	Strong, J. Wilmer, Pa.....	1866
Mully, A. E. F., New York.....	1882	Stroup, Daniel D., Pa.....	1888
Musgrove, Wm., England.....	1875	Suarez, Adolph E., New York.....	1875
Newman, A. A., Illinois.....	1867	Sullivan, John B., New York.....	1885
Nichols, Perry L., Iowa.....	1887	Sumner, Chas II., Illinois.....	1889
Oestergard, J. C., Denmark.....	1883	Swain, Henry E., New York.....	1870
Oliver, Dr. F. W., Iowa.....	1885	Swift, Miss Edna A., Connecticut.....	1873
Olney, Henry J., Michigan.....	1875	Taggart, Chas. Alvan, Massachusetts.....	1880
Orvis, Heil F., Wis.....	1886, 1887	Taylor, Jas. I., Pennsylvania.....	1886
Osgood, Rev. Joel, Ohio.....	1882	Thackston, F. B., South Carolina.....	1885
Pallister, Wm., Canada.....	1882	Thomas, J. H., Illinois.....	1889
Parker, R. G., Missouri.....	1874	Thomas, J. W., Missouri.....	1879
Parker, Howell B., Ga.....	1875, 1880, 1885	Thompson, Benj., Iowa.....	1867
Patton, Edward M., Illinois.....	1874	Thompson, D. D., Canada.....	1873
Patten, Wm. Perry, Nebraska.....	1876	Thompson, J. A., Pennsylvania.....	1866
Patterson, John A., Missouri.....	1870	Thompson, Miss M. B., Ohio.....	1876
Paulsen, John H., La.....	1877	Thurston, Calvin H., Indiana.....	1869
Pentney, John, Canada.....	1877	Tower, Henry M., Massachusetts.....	1881
Perkins, Fred W., Missouri.....	1889	Tracy, John F., New York.....	1886
Perkins, Mary A., Missouri.....	1889	Treasure, Edwin, Pennsylvania.....	1887
Piarsoll, Sampson H., W. Va.....	1870	Turner, P., Illinois.....	1871
Perrin, Edward M., Kansas.....	1869	Turner, Thomas, New York.....	1878
Perry, A. D., Mass.....	1883	Turner, Mrs. A., New Jersey.....	1887
Petry, Daniel F., New York.....	1866	Underwood, Wm. P., Colorado.....	1888
Philbrick, S. F., Ohio.....	1873, 1874	Upton, Lena E., Maine.....	1889
Phipps, Henry T., Mass.....	1887	Vincent, S. R., Oregon.....	1889
Pooler, Mrs. F. M., Mass.....	1887	Wahl, Albert, Illinois.....	1879
Potter, Miss Helen, New York.....	1887	Waide, Robert, Indiana.....	1881
Pierce, David F., Conn.....	1868	Wait, A. H., Kansas.....	1883
Powell, L. M., M. D., New York.....	1886	Wallace, A. D., Tennessee.....	1877
Pratt, Benj. F., M. D., Ohio.....	1875	Walters, Eli, Ohio.....	1874
Prather, Miss M. O., Kansas.....	1876	Watchbaugh Benj. R., Illinois.....	1889
Price, David R., Iowa.....	1868	Waterman, L. E., New York.....	1870
Purcell, E. M., Iowa.....	1874	Watson, Chas. S., N. H.....	1869
Ream, Elmer, Indiana.....	1885	Weant, Geo., Pennsylvania.....	1889
Reed, Anson A., Conn.....	1868	Welles, R. W., Connecticut.....	1872
Riddel, Newton N., Nebraska.....	1887	Wendell, Canada, Illinois.....	1888
Rhone, Geo. W., Pa.....	1886	West, Mrs. Mary, New York.....	1876
Richardson, M. T., New York.....	1870	Whitaker, John, New York.....	1869
Richards, William, Pa.....	1873	Whyte, Fred M., New York.....	1884
Richter, M. Helen, Illinois.....	1876	Wiest, Ezra, Pennsylvania.....	1875
Riehie, Porter D., Illinois.....	1871	Wightman, Chas. S., Rhode Island.....	1871
Ribero, Manuel, Spain.....	1887	Wild, John P., Mass.....	1885-86
Robbins, T. L., Mass.....	1872	Wildman, W. E., Ohio.....	1876
Roberts, I. L., Florida.....	1872	Wildman, Mrs. W. E., Ohio.....	1876
Roberts, Jas. Thos., California.....	1882	Windsor, Prof. William L. L. B. Texas.....	1888
Roberts, Margaret E., Pa.....	1882	Windsor, Mne. L. D., Texas.....	1888
Robinson, Frank O., Tenn.....	1885	Winkler, Henry, Indiana.....	1877
Robinson, G. M., Illinois.....	1881	Winter, Catherine A., Ohio.....	1886
Roeseler, John S., Wisconsin.....	1884	Wood, Oscar D., New Jersey.....	1875
Rogers, Ralph, Tenn.....	1875	Wood, Elbert B., Kentucky.....	1879
Ronie, Paul T., California.....	1877	Wood, N. W., Missouri.....	1887
Rosenbaum, F. Wm., Ohio.....	1878	Worrall, M. B., Ohio.....	1877
Russell, Geo. P., Tenn.....	1888	Worsnop, Rev. J. W., Missouri.....	1889
Sackett, De L., Illinois.....	1889	Wyscarver, T. J., Ohio.....	1874
Sadler, David M., Maryland.....	1879	Young, C. P. E., Sweden.....	1883
Sage, Enos A., New Jersey.....	1838	Young, Henry Ohio.....	1873
Sahlin, Mrs. M. A., New York.....	1884		

*Deceased.

So many of our students are making a good mark as lecturers, or in the other professions, that we can not find room for extended notices of them.

We give below brief notes of some who are in the field. There may be omissions, and we hope our friends will report to us their plans that a note may be made for future use.

Dr. D. Hugo Campbell, of class '87, attended another session of the Institute this year, and has arranged to take an Edison Phonograph into the field to assist him in his work, and will visit towns in New Jersey, New York State, and other points. The Doctor is full of enthusiasm, and promises to send 100 subscribers to the PHRENOLOGICAL JOURNAL during the coming year.

Prof. and Mrs. Morris have spent the last year in Minneapolis, where at last accounts they were still doing good work, lecturing, making examinations, and teaching classes. They have always been successful in making long stops at different points, but this is an unusual stay even for them, and speaks well for their drawing power. They are now in Saint Paul.

R. O. Dieuis, Valedictorian of the class of '89, has been a successful lecturer for ten years in the South. He merits respect and patronage.

Prof. E. E. Candee is in Minnesota and Wisconsin doing good work. He finds the field a congenial one and is successful.

Prof. and Mrs. Windsor are visiting the principal and large towns in the West, where they draw large houses and make it pay.

Prof. W. G. Alexander, class of '84, who paid us a visit during the late summer months with his bride, reports from Texas, where he finds the outlook promising.

Dr. B. F. Pratt is lecturing in Kansas and Nebraska acceptably, and sowing phrenological seed, which always brings forth good fruit. He is selling many of our publications.

Prof. V. P. English, class '86, after having made a very successful professional visit to the great West has entered the Medical College at Cincinnati for the winter, which will augment his power to do good when he re-enters the field.

Prof. H. E. Swain, class '70, is still visiting what might be called his constituents, and his parish in New England, where he has worked so long and faithfully and sold such a large number of Heads and Faces, and other books. He, too, is booked for a large number of subscribers to the JOURNAL.

Prof. S. F. De Vore, class '86, who lectured and taught classes so successfully in N. Y. and Pa., is up in Iowa, and will go farther West. He reports a bright outlook.

Dr. Oliver, class '85, is in his own State, Iowa, where he is lecturing successfully and making friends for Phrenology. He writes for the JOURNAL.

Rev. A. C. Dill, class '83, is still in charge of a congregation in N. J., and gave instructions in Elocution again to the class of '89.

Rev. David Dodds, M. D., paid us a visit the past year, and is as full of fire and enthusiasm for the subject as ever.

Rev. R. E. McDuff, class of '72, now pastor of an Episcopal Church in Detroit, Mich. and a delegate to the Episcopal Convention recently held in this city, spent some time here, and was present at the closing exercises of the Institute, and made a short address which was full of practical suggestions.

Rev. Arthur M. Growden, class of '88, has removed from Tennessee and is settled at Sacramento, Cal. He writes, "I find Phrenology useful to me every day."

Rev. J. Boyd Espy, class of '73, is pastor of Simpson M. E. Church, Erie, Pa., and writes, "I am in love with the science." It helps him to deal with Human Nature "with the understanding."

Rev. Dr. Hunter, of Canada, class of '87, having charge of a large church, does not find much leisure to lecture on Mental Science, but his head and heart are in the work of brain culture and the improvement of human character.

Mat. W. Alderson has given up his editorial labors in Montana, and we trust he has "burned the bridges behind him" in entering the Phrenological field.

Prof. Edgar C. Beall is still located in Cincinnati, and from the frequent orders he sends us for books we know he is awaking interest in the subject.

Miss Loretta Moran spent a part of the summer in Canada, and is now in

Washington, D. C. Her special forte is parlor gatherings, where she gives short talks on the subject and makes examinations.

Prof. Foster has closed his office in Louisville for lecturing at present, and is now in the field. He has been in Ohio principally for the past few months. He also proposes to send a good list of subscribers to the JOURNAL for the coming year.

Dr. A. Wallace Mason, after taking a course of instruction at the Hygienic College in St. Louis, has located in Cleveland, Ohio, where he is practicing both the "Healing Art" and Phrenology.

Prof. Hatfield, class of '88, is winning high praise for his excellent work from the press and people of England.

Dr. U. E. Trear writes us that after a summer's rest we may expect to hear from him again soon, probably in his own State, Iowa.

Henry S. Bartholomew, class '85, is engaged in educational and other work in Indiana, and writes us that he has accepted an invitation to give a course of lectures before Farmers' Clubs and Societies in that State.

L. C. Bateman, class of '70, continues to confine his work to New England, which he finds to be ample territory.

Professor Ira Guilford, of the class of '71, who has worked in Michigan and the West, has settled in Maryland, and is pushing the work vigorously there and in Delaware, sending large orders for "Heads and Faces."

Perry L. Nichols, of the class of '87, has been doing a good work in the Normal school at Valparaiso, Ind., and has entered upon the study of law.

Geo. W. Dutton, class of '87, reports a live interest in the subject in the far West, where he is doing a good business.

W. P. Underwood, class of '88, is working successfully in Missouri. He was born into a family of brain, of reform and progress, and his good work and success are assured by inheritance and by personal power.

Howell B. Parker, of the class of '75, '80, and '85 is teaching in Georgia. He is admirably well posted and well equipped for his work, and we bespeak for him respect, confidence, and patronage.

J. B. Harris, class of '88, obtains many subscribers for the JOURNAL, and is thus spreading Phrenology by word and deed.

David M. King, of the class of '67, has been lecturing in the regular course in the Business College of Cleveland, Ohio, thus bringing Phrenology before those who are to take the lead in the business world. Nothing better could be done for the students in such an institution.

U. J. Hoffman, of the class of '74, being associate principal of Hayward Collegiate Institute, makes his worthy work a means of great good. Every teacher should understand the science of mind as revealed by Phrenology. Mr. Hoffman has written a most valuable work: "The Science of Mind Applied to Teaching," as the outcome of his course of instruction in the Institute. Fowler & Wells Co., Publishers.

M. T. Richardson, class '70, is the publisher of three very important Trade Journals in this city; "Boots and Shoes," a weekly, one of the most important periodicals devoted to that trade; also the "Blacksmith and Wheelwright," and the "Saw-Mill Gazette."

Samuel Grob keeps up an agitation on the subject to the people of his community, which results in frequent subscriptions to the JOURNAL and sale of books.

Prof. Levi Hummel has not reported for the coming year, but if in the field, we shall hear from him with good reports.

Dr. Duncan McDonald, class of '67, who has been interested in some large real estate transactions during the past few years, promises an increased interest in the JOURNAL and the subject. He visited us in November.

W. N. Riddell is in Nebraska, and finds it a good field.

Rev. J. Duke McFaden, class '89, has ordered a good outfit and a large stock of circulars, and is preparing to enter the field in the vicinity of Philadelphia for the present.

Dr. Holt, class '89, was the first student to report an order for supplies and is lecturing in Pennsylvania.

Others of the last class have entered the field but have not yet reported their whereabouts, or their success, but thus far, those in the field find indications of a prosperous season's business. We wish in this way to urge all graduates of the Institute and all friends of the subject to interest themselves in sending subscribers to the JOURNAL for the coming year. This is a great seed-sower, and if we could have 100,000 subscription to the JOURNAL or even 50,000 it would awaken an interest in the subject that would be felt widely.

THE CHARTER.

An Act to incorporate "THE INSTITUTE OF PHRENOLOGY."

Passed April 20, 1865, by the Legislature of the State of New York.

"The people of the State of New York, represented in Senate and Assembly do enact as follows:

Section 1. Amos Dean, Esq., Horace Greeley, Samuel Osgood, D. D., A. Oakley Hall, Esq., Russell T. Trall, M. D., Henry Dexter, Samuel R. Wells, Edward P. Fowler, M. D., Nelson Sizer, Lester A. Roberts and their associates, are hereby constituted a body corporate by the name of "THE AMERICAN INSTITUTE OF PHRENOLOGY," for the purpose of promoting instruction in all departments of learning connected therewith, and for collecting and preserving Crania, Casts, Busts, and other representations of the different Races, Tribes, and Families of men.

Section 2. The said corporation may hold real estate and personal estate to the amount of one hundred thousand dollars, and the funds and properties thereof shall not be used for any other purposes than those declared in the first section of this Act.

Section 3. The said Henry Dexter, Samuel R. Wells, Edward P. Fowler, M. D., Nelson Sizer, and Lester A. Roberts are hereby appointed Trustees of said corporation, with power to fill vacancies in the Board. No less than three Trustees shall constitute a quorum for the transaction of business.

Section 4. It shall be lawful for the Board of Trustees to appoint Lecturers and such other instructors as they may deem necessary and advisable, subject to removal when found expedient and necessary, by a vote of two-thirds of the members constituting said Board; but no such appointment shall be made until the applicant shall have passed a personal examination before the Board.

Section 5. The Society shall keep for free public exhibition at all proper times, such collections of Skulls, Busts, Casts, Paintings, and other things connected therewith, as they may obtain. They shall give, by a competent person or persons, a course of not less than six free lectures in each and every year, and shall have annually a class for instruction in Practical Phrenology, to which shall be admitted gratuitously at least one student from each Public School in the City of New York.

Section 6. The corporation shall possess the powers and be subject to the provisions of Chapter 18, part 1, of the Revised Statutes, so far as applicable.

Section 7. This Act shall take effect immediately."

THE FACULTY OF INSTRUCTION.

Among those who have been engaged as lecturers in connection with the Institute for many years, we may mention the following:

Nelson Sizer, the chief Examiner in the office of Fowler & Wells for forty years, lectures on the Theory and Practice of Phrenology and Physiognomy, and brings unsurpassed experience as an examiner to the instruction of students in the application of Phrenology to choice of pursuits, on a adaptation in marriage, the study of temperament on the living subject, health, etc.

H. S. Drayton, M. D., editor of the PHRENOLOGICAL JOURNAL, treats of Mental Science and its relations to Physiology and Metaphysics, including the lines of thought and investigation which have led up to the present state of human science.

Mrs. Charlotte Fowler Wells lectures on the History and Progress of Phrenology in America. Mrs. Wells being familiar with all that has been done to make phrenology practical, popular and useful to the home and the community, her work for students is eminently useful and always becomes memorable.

Nelson B. Sizer, M. D., Anatomy, Physiology, and Diseases of Body and Brain.

John Ormonaux, M. D., L. L. D., late State Commissioner of Lunacy, lectures on Insanity and Jurisprudence.

Robert A. Gunn, M. D., Magnetism and Psychology.

Rev. A. Cushing Dill, Elocution and Vocal Culture in relation to Public Speaking.

In coming to New York you should purchase a through ticket if possible, and if you have a trunk or valise which you do not need on the way, get it checked, and thus save care.

Students should prepare the means for payment of tuition and their necessary expenses during their stay in New York, *before they come*. Those who can do it should bring their funds in drafts, then they are not subject to the danger of losing their money on the way. Those who bring money can have it deposited in bank while here, thus preventing the possibility of loss.

We advise students after buying their passage tickets, to have only so much money within reach as will pay their current expenses on the way here. The balance, if not in form of draft, should be sewed into a pocket in the undergarment. Nor should students inform strangers who they are, where they come from, where they are going, or their business in New York. For in all large cities there are always men on the lookout for strangers, whose business it is to employ some cunning device to rob them.

On landing at Jersey City from the West or South, retain your baggage check—pay no attention to agents on the train—and come to our office, 775 Broadway, above Ninth street. If you come into the city in the night, go to the St. Nicholas Hotel, 713 Broadway, corner Washington Place, two blocks from our office.

ROOMS AND BOARD.

Boarding can always be obtained near the Institute at moderate prices. From four to five dollars a week usually cover the expense. Sometimes hygienic students club together and take rooms and procure their own food to suit themselves, and thus make a saving of expense.

We take special pains to aid students to find desirable quarters and to facilitate any purchases which they may wish to make, or give them directions as to places of interest to be visited, and the proper way to make their stay in the city safe, pleasant, and instructive.

HEALTH IN NEW YORK.

We believe New York, with its present modern improvements for cleanliness and ventilation, is as healthy a place as there is in the land, unless it be some mountain-top. And most of our students not only maintain their health, perfectly, but gain during the course sometimes ten pounds in weight.

OUTFIT.

Some ask us in respect to outfit. Our reply is, that one can spend from fifty dollars to two hundred dollars profitably, in the way of outfit, or can start with a very little, and add to it as he has means and feels disposed. A man can start with nothing but his hands and his tongue to work with. He may start with ten dollars in the way of apparatus and material, but he would do better with fifty dollars.

Those who contemplate visiting the city for the purpose of attending the Institute, will do well to cut out and bring this article in their pocket for reference when about to reach New York, so as to avoid confusion and mistakes.

SECOND COURSE STUDENTS.

As an evidence of the value of the Institute course, we may mention that nearly every year one or more students return to take a second course, which is afforded to them at a nominal sum, and we notice the marked difference in second-year students, especially after they have been in the field, and learned to make practical their knowledge.

FEES REDUCED.

The terms of instruction were four years since reduced, making them, fifty dollars to all, instead of a hundred dollars for men and seventy-five for women, as formerly.

AMERICAN INSTITUTE OF PHRENOLOGY.

ANNOUNCEMENT FOR

The session of 1890 will open on the **First Tuesday of September**. There is but **One Session** during the year.

This is the only institution of the kind in the world where a course of thorough and practical instruction in Phrenology is given, and nowhere else can be found such facilities as are possessed by the American Institute of Phrenology, consisting of a large cabinet of skulls—human and animal—with busts, casts, portraits, anatomical preparations, skeletons, plates, models, etc., and some teachers of fifty years' experience.

NELSON SIZER, *President*. C. FOWLER WELLS, *Vice-President*.

HENRY S. DRAYTON, A. M. M. D., *Secretary*.

By action of the Board of Trustees, the FOWLER & WELLS COMPANY has been appointed financial and business agent. All communications should be addressed,

FOWLER & WELLS CO., 775 Broadway, New York.

THE COURSE OF INSTRUCTION.

This consists of more than one hundred lectures and lessons covering a term of **Six Weeks**—one lesson being given each morning, and two during the afternoon.

TOPICS EMBODIED IN THE COURSE.

General Principles. The philosophy of the organic constitution, its relation to mind, character, and motive; mental philosophy, or the efforts of the best thinkers in all ages to find out the laws and operations of the mind and give their speculations the form of science. Superiority of Phrenology over every other system.

Temperament, as indicating quality and giving tone and peculiarity to mental manifestation, also as affecting the choice of occupation; the law of harmony and heredity as connected with the marriage relations; what constitutes a proper combination of temperaments with reference to health, long life, tendency to talent, virtue, and vice. The subject will be largely illustrated by subjects of real life before the class. Extended drilling of the students on this important topic.

Phrenology. Mental development explained; the true mode of estimating character according to phrenological principles; Comparative Phrenology, the development and peculiarities of the animal kingdom; the facial angle, embody-

ing curious and interesting facts relative to the qualities and habits of the animals; instinct and reason; the Phrenology of crime; imbecility and idiocy; the elements of force, energy, industry, perseverance; the governing and aspiring groups; the division between the intellectual, spiritual, and animal regions of the brain, and how to ascertain this in the living head; the memory, how to develop and improve it; location of the organs of the brain, how to estimate their size, absolute and relative.

Physiognomy. The relations between the brain and the face, and between one part of the system and another as indicating character, talent, and peculiarities, voice, walk, etc.

History of Phrenology in America and Europe, and the struggles and sacrifices of its pioneers in disseminating its principles, especially in this country; and its enriching influence on education, literature, domestic life, government, morality, and religion.

Ethnology. The races and tribes of men, their peculiarities and how to judge of nativity of race; especially how to detect infallibly the skulls of the several colored races.

Dissection and demonstration of the human brain; microscopic illustrations of different parts of the system in health and disease.

Anatomy and Physiology. The brain and nervous system; the bones and muscles; how to maintain bodily vigor and the proper support of the brain; reciprocal influence of brain and body; respiration; circulation; digestion; growth and decay of the body; exercise; sunlight; sleep.

Objections to Phrenology, whether anatomical, physiological, practical, or religious, will be considered; how the skull enlarges to give room for the growing brain; the frontal sinus; loss or injury of the brain; thickness of the skull; fatalism materialism, moral responsibility, etc.

Phrenology and Religion. The moral bearings of Phrenology, and a correct physiology; their relation to religion; home training of the young as applied to education and virtue.

Choice of Occupations. Special attention will be given to this branch of the subject; what organizations are adapted to the different professions and pursuits, and how to put "the right man in the right place," in actual life.

Phrenology and Marriage. The right relation of the sexes; what mental and temperamental qualities are adapted to a happy union and a healthy offspring, and why.

Natural Language of the Faculties. The attitudes, motions, carriage of the head, style of speech, from the activity of the different organs, and how to read character thereby.

Examinations of heads explained; practical experiments;

heads examined by each of the students, who will be thoroughly trained and instructed how to make examinations privately and publicly; especially training in the examination of skulls.

Hygiene How to take care of the body as to dress, rest, recreation, food, diet, right and wrong habits; what food is best for persons of different temperaments and pursuits; what food tends to make one fat or lean; what feeds brain or muscle; stimulants, their nature and abuse; what to avoid and why.

Psychology. Under this head, mesmerism and clairvoyance will be explained, and the laws discussed on which they are supposed to depend.

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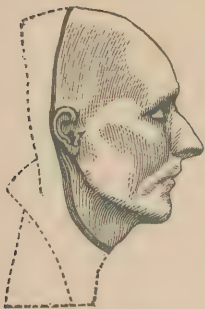
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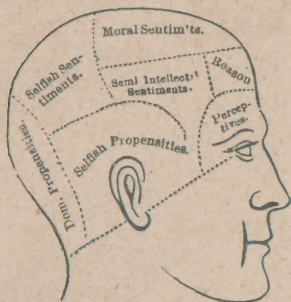
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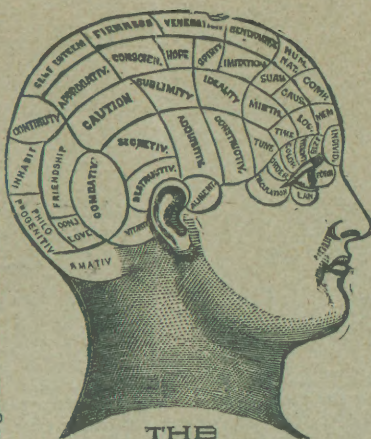
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